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DELEGATE MEETINGS.

The next Delegate Meetings of the Board of Missions will be held in St. Louis, Mo., and Hartford, Ct. The Western Meeting will open on the 26th of April, the Eastern, on the 24th of May, 1868.

THE
SPIRIT OF MISSIONS.

Jan 69

Samuel Miller

MAY, 1868.

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DOMESTIC MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

MAY, 1868.

COMMUNICATIONS.

TEACHERS' RECORDS.

WHAT seeker after Christ and His Church is not profoundly grateful to the "Teacher come from God," for the record of His private interview with Nicodemus? That revelation of life-giving secrets, unknown even to a "Master of Israel," has brought many to the new birth, and should induce the lesser teachers to record God's ways with "all sorts and conditions of men."

How encouraging to both teacher and taught to know that, like the invisible and life-giving air which we have breathed from our first birth, the Holy Ghost is ever exerting its vivifying and sanctifying influences upon the immortal nature of all men! How comforting to "little ones," still feeble in the faith, because just born of water and the Holy Ghost, to learn that the Christian Church is bound to manifest parental forbearance toward the erring, and to bestow upon the weak and sickly more than maternal tenderness! How assuring to every conscious sinner is the complete fulfillment of the prediction made to the proud and timid Pharisee, that the life-giving power emanating from a crucified Redeemer would be as simply and freely offered to all as were the healing virtues of the brazen serpent when lifted up by Moses! The moving power of the Cross is strikingly illustrated by Nicodemus, who, keeping the words of the great Teacher in his mind for one or more years, was powerless to break away from his Christless companions, until Jesus was lifted up upon the Cross; and then we see him in open day confessing Christ, by bearing a hundred pounds' weight of spices to honor his Master at a time when the faith of Apostles was sorely tried. It seems that the rich and honored ruler, and the

poor and despised thief, were equally dependent upon the Cross of Calvary to bring them to the new birth; thus revealing to teacher and sinner the secret source of all spiritual power.

The monthly records in **THE SPIRIT OF MISSIONS**, of the Holy Spirit's strivings and successes in neglected places and obdurate hearts, through the agency of ministering women, have awakened gratitude in many breasts, and incited their equally timid sisters to honor their Lord by engaging in similar work under the guidance of their respective ministers. One rector writes that his appeals from the pulpit for workers in a ripe field were inoperative, because of the self-distrust of untrained, truly refined women, until the monthly exhibition of what just such women were doing stirred up these timid ones to a like zeal. He further said: "Formerly none of these women could have brought themselves to have made a prayer, or even to read a prayer, before another person; but now they are doing substantial good in a quiet way." And he concludes by saying: "It is work in the spirit of Christ, after the example of Christ, on the part of all our people, that is wanted, and must be had, to make our Church glorious in this land; therefore, I hope these contributions will be continued indefinitely."

The chaplain of a large military hospital, in which the subject of the following narrative was born of water and of the Spirit, has recorded his testimony to the nestimable value of the work, by godly women, that came under his supervision. Although he is an humble, holy, eloquent man of God, whose ministrations to the dying were most acceptable, and whose sermons were listened to attentively, yet no Nicodemus sought him out even in the dark. The gravitating influence of two thousand ungodly, convalescent soldiers was so strong, that convicted hearers waited for some more convenient season before openly confessing Christ; thus checking and stifling the Holy Spirit's work. This humble man of God mourned that his official position often hindered him from reaching the finer sensibilities of these rough men, and also that his previous training and experience had special reference to the pulpit, and to ministrations by the bedside of the dying. He felt so ill at ease, and his manner was so constrained, that his efforts were unsuccessful in trying to catch the sympathy of careless and reckless soldiers, who are exposed by day and by night to the jeers of their associates. The recorded doings of the great Teacher and of His Apostles showed him how much even *they* had been aided by women, in preparing the way for their ministrations, and in nourishing and watching over feeble converts to Christianity. The chaplain, therefore, rejoiced when the military authorities, yielding to strong influence, allowed him the assistance of one, and subsequently of two more, earnest women, who, at much personal inconvenience, gratuitously served in the hospital, not as nurses, but as Christian teachers.

In this associate mission, the chaplain was the preacher and the consulting physician in spiritual things; whilst his helpers, like the resident physician and

nurse, spent much time in the wards, that they might get a thorough knowledge of each man's history, and of his spiritual ailments and needs. Under the general direction of the chaplain, these voluntary and self-sacrificing visitors were enabled to deal successfully with very many who had resisted all approaches of the salaried religious teacher, and such were gathered into the daily Bible-classes, instructed and prayed with separately, and prepared for baptism, confirmation and the Lord's supper.

Although only one of these ladies had any previous experience in such work, and many facilities were denied to them, owing to the strict military rule in this hospital, yet the chaplain testified that the efficiency of his ministrations had been increased more than ten-fold by their help.

Though these teachers now plead for the destruction of these hasty and imperfect records, they are too good for such a fate, as they will certainly prove instructive to beginners.

H.

A. D. 1863.

K—— came to the hospital last June ; he had been wounded at Chancellorville, and was so far recovered as soon to be able to get about. He was always bright, intelligent and gentlemanly, ready to listen to what I had to say on the subject of religion, and to acknowledge its value and importance, saying he hoped to be a Christian some day or other, but he was not ready yet ; he would sow his wild oats first. During the first few months of his stay at the hospital, I had many long and earnest conversations with him, and he came occasionally to the Bible-class, but when there showed no interest in the lesson, and seemed altogether so unimpressible that, again and again, I gave up his case as beyond the reach of such efforts as I could put forth, and renewed those efforts only from a stern sense of duty.

One day towards the first of December, as I was going through the ward, I was about to pass K—— with some common-place salutation, when I noticed he had risen from his seat, and was holding a chair invitingly towards me. I sat down and soon introduced the usual topic, when he told me he had been feeling very differently the past fortnight, that the thought of his past life was painful to him, and he had several times resolved to do better, but he added that these thoughts and feelings soon passed away. Oh, what an answer to my prayers was here, and what a reproof of my unbelief ! I eagerly availed myself of this opening to show that the Holy Spirit was striving with him, and should be instantly hearkened to and obeyed ; that the recollections of a life spent in carelessness and forgetfulness of God ought to be not painful only, but agonizing ; how much more so when that life had been one of wilful and deliberate sin ! At the close of our conversation, he promised to come regularly to the class and to pray ; he soon became more decided, prayed twice a day, and expressed the determination "to try hard to be a Christian, if the old fellow (meaning Satan) would let him ; but he had a terrible hold on him."

The following extracts are from my diary:— K—— is quite sick; he seems really in earnest about his soul, but says “the devil has a pretty firm hold upon him, and he feels he has undertaken a pretty big thing.” December 21st:—K—— still quite sick; read to him the parable of the prodigal son, and after a few explanatory remarks, said, “Can you think much of these things, now you are sick?” “I never thought so much about them as on Friday and Saturday nights; all my past life came up fresh before me—all the sins I had committed.” “A black record! a heavy load!” “A big load indeed for me!” “And to think of bearing that through all eternity?” “I could not do it—at least, to feel as I did those nights.” “What did you do then?” “I resolved to do better.” “And prayed, I hope, for forgiveness?” “It seemed to me I had sinned too much to be forgiven.”

I told him of Jesus, the Lamb of God, whose precious blood cleanseth from all sin—repeated many such sweet and comforting promises as, “Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool”—reminded him of the parable just read, and directed his attention to the beautiful illustration of the pardoning love of God, in the father, who, seeing his son *afar off*, *ran* and fell on his neck and kissed him.

K——says he has been as wild as the wildest lately; has gone as far as any one in the hospital in all kinds of wickedness, but feels that he has reached the point at which he must break off; that he must break off *now*, or he shall not be able to do so by and by; he hopes to be different for the future. “But, do as well as you may for the future, that cannot blot out the past: there they stand, all the sins of thought, word and deed, committed against God—what will you do with them?” “I believe all that has been provided for.” “You mean through a Saviour’s blood?” “Yes, that’s what I hope.”

It is not worth while to detail the daily conversations which were now held. Whenever his health would allow, he was in his place in the class, and gave evidence of sincerity and earnestness. I found that some time before he was wounded, whilst leading a wild and reckless life in the army, he had had a dream which alarmed him greatly, making him realize the inevitable consequences of his wicked ways, and leading him to resolve to amend them. Consequently, he left off swearing, card-playing, etc., led a moral life, and prayed twice every day for three months. Then followed the battle and his wound, which was not dangerous; he was sent to a hospital, and feeling that there he was safe from further danger, he gave up prayer, returned to his old ways, and gave himself up to unrestrained indulgence in every sinful pleasure that offered.

The same vivid imagination which thus awakened him in the army was again God’s agent; for it was half dreaming, half waking, that the review of his past life, with visions of demons and the place of torment, was first brought before his mind’s eye a few weeks ago.

But, though thus inaugurated, his religious life was to be marked by stern grappling with realities. Conscience, now enlightened by the Word of God,

revealed to him the exceeding sinfulness of sin as committed against a God of infinite purity and love, and humbled him in sincere contrition at the feet of a Saviour so long slighted and rejected. His chief desire was, not to flee from the consequences of sin, but to escape its guilt and power. Like the Apostle to the Gentiles—when the commandment came, sin revived, and he died—he realized the enormity and hideousness of his transgressions and cast himself in utter self-abasement before God. Yet, amid the thunders of the Law, the still small voice of Gospel joy and peace was heard, “Come unto me, all ye that labor and are heavy-laden, and I will give you rest.” He accepted the loving invitation; the blood of Christ cleansed him from sin, and he sat at the Saviour’s feet, a trophy of His love and grace.

January 5.—Found K——reading in Oxenden on the Lord’s Supper; the chapter: “Who are invited?” I said: “Are you invited?” “I would not be a welcome guest.” “What is required?” “This little book says ‘repentance.’” “Don’t you feel sorry for your sins? Would you be willing, if you could, to go to heaven with your sins?” “I can’t imagine the possibility of such a thing; I could not believe that God could pass them by.” “Well, if you could live on in this world in your sins, and get to heaven at last, would you like to do it?” “I think not. I think there is more true peace and happiness in the Christian’s life than in any other.” “You do, then, feel really and heartily sorry for your sins, and desire to give them up?” “Indeed I do.” “Do you feel any love for your Saviour?” “Yes, I am sure I do.” “If you do repent of your sins, trust in Jesus’ blood and love Him, is it not your duty to give yourself to Him publicly in baptism, and thus profess before the world that henceforth you are determined to be his faithful soldier and servant to your life’s end?” “Yes, I have been thinking that such was perhaps my duty, but I am very ignorant and need instruction. I feel that Baptism is for Christians, and I know that I am not a Christian.”

“Baptism is not intended for the advanced Christian; it is the door of entrance into the fold—the Church—where the child of God will be fed and nourished, sanctified and strengthened.”

January 6th.—After I left yesterday, K—— says he examined himself, and finds he has no true love to God, it is only fear—a dread of his wrath; is afraid, even whilst engaged in prayer, of God’s vengeance against his sins, which he feels to be so many and so great. He finds it is a difficult thing to be a Christian; he used to think it so easy that he could almost make himself one; that it was only necessary to make up his mind to do it and the thing was done.

Referring again to his doubts and fears, he said, he does not doubt the power and willingness of God to save, but thinks He will take His own time for it; that He will not forgive now, in order to make him feel his sins more deeply. He seems to himself to be in dark woods, with dangers and difficulties all around, and a bright light shining beyond; but he can’t tell how to reach it. I said: “Jesus stretches out his hand to you through the darkness. Just put your hand in His; He will lead, guide, bless and save you. Let Him do it; take Him for your

all in all. Look at your sins as much as you please, you can never sufficiently realize how many and how great they are. Yet invariably follow it up by looking at the Cross of Christ, and seeing that, though your sins may be high as heaven, deep as hell, the pardoning love and mercy of God are higher and deeper still."

January 8th.—K——hopes he is making progress, seems to be getting nearer to God, but feels that he is still very far off—I spoke to him again of Baptism, alluding to the requirements for it—repentance and faith—and asked, "Do you feel really sorry for your sins? Are they a weight and a burden to you?" "Indeed they are; I feel them more and more; they are like great mountains, stretching away like the Alleghanies." "Do you believe in Jesus—that He is able and willing to forgive all?" "Yes, I know He is, but I can hardly believe or realize it." "Yet Jesus Himself says, 'God so loved the world, that He gave His only-begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life.'"

January 9th.—Again talked with K——about Baptism; he feels it to be a duty, and hopes to be baptized at some future time, is not sufficiently sure of himself, has seen so many backslide; fears he might do so too, &c.

I exhausted all the arguments I could think of to show that the reasons he gave for not being baptized, were the very ones for availing himself of the benefits of that ordinance. "Are you weak?—thus will you gain strength. Are you fearful of turning back?—thus will you set up a most effectual barrier against so doing. As well might a poor man hesitate about accepting an offer of partnership with a rich and prosperous one, because other business men had failed or became dissipated, or because he had no capital. Baptism is a covenant of partnership between God and the sinner; the latter has nothing to bring to it but himself, sinful and weak beyond the power of words to express; yet himself, just as he is, he offers to God. And God, on His part, takes him as His child, cleansing him from sin in the blood of Christ, and pledging Himself then and thenceforward to give him abundantly of the influence of the Holy Spirit, to support him in all dangers, and carry him through all temptations. What presumption, then, when the great and mighty God thus condescends to enter into intimate relations with the wretched and undone sinner, for the latter to hold back! What an insult, when we know from the Word of God that Baptism is a means appointed by Him for our growth in grace, to refuse and say, 'I prefer growing in some other way!'"

Baptism was to be administered the next morning, and when I bade him good-by on Saturday evening, the question was undecided. I felt that it was a critical period with him, a turning-point in his soul's history, and never did I pray more earnestly and perseveringly than that night, for the illumination of the Holy Spirit to be shed on him abundantly, making clear the path of duty. God heard and answered my prayer; for in the morning, on my arrival at the hospital, I found K——waiting for me, to say that he had decided to be baptized, that

he had prayed earnestly, had felt that God would direct him aright, and now knew it to be his duty.

He has often told me since that he thinks if he had not been baptized then, he would undoubtedly have given up the attempt to live a Christian life, and have become more reckless and wicked than ever before.

I might give some very interesting details of his subsequent religious experience, which has been unusually deep and varied, and his progress in knowledge and grace, which have been wonderfully rapid. I will merely mention one incident. One morning, about a fortnight after his Baptism, he told me that, the night before, he had been ill in body, more ill in mind. A print-seller had been in the ward; he had made some purchases, for which he had not yet paid, when the man suddenly left, evidently under the impression that all was settled up. K—— immediately followed and paid him; but the incident gave rise to painful reflection, for his conscience told him that, a short time ago, he would have been quite satisfied to let the man lose his money, as it would have been through his own carelessness. Thus his sins were brought to remembrance, those of his whole life; he felt that he had had health and abused it; he had had an intellectual talent, which he had wasted and impaired. Thus he recalled one sin after another, till he felt that he could not be forgiven, that he deserved that God should forsake him—nay, that God *had* cast him off and forsaken him; that he was helpless and hopeless. For four hours he prayed without ceasing, yet without one ray of hope. He wished for me, feeling that God *had* given him up, but that he had not sinned against me as he had against God, and perhaps I could comfort him. Suddenly, in the midst of his agony, he seemed to hear a voice saying: “The blood of Jesus Christ, His Son, cleanseth us from all sin,” and forthwith the tempest in his soul was stilled, and there was a great calm.

When K—— became a Christian, he was filled with the most earnest zeal for the salvation of his fellow-men, and has from that hour to this been engaged in the work of urging others to seek that Saviour who is so precious to his own soul. He soon established the nightly reading of the Bible in his ward, and not long afterward, after a severe conflict with himself, was enabled to follow it up with prayer, most of the men in the ward paying strict attention during the exercises.

He is now a ward-master, and makes his influence as a Christian to be felt by every man under his care, not only conducting public religious exercises in the ward, but talking privately with the men on the concerns of their souls, and praying with them in his room when he finds them seriously disposed.

It is his one aim in life to devote himself to the service of his God and Saviour, and to this end he studies diligently whenever he has a leisure moment, intending hereafter to enter the sacred Ministry.

Several years have passed since the foregoing incidents were noted down at the urgent solicitation of a fellow-worker in the same military hospital. Since

that time the mother in spiritual things who first drew the ungodly young soldier from the way of death, and turned his feet to the way of life, has never ceased to strengthen him with her prayers, and to encourage him with her letters and with supplies of suitable books. His home is in a rural district, among a very wicked people, far away from Church privileges; therefore the watchful supervision of an experienced Christian is almost a necessity. His perseverance in preparing for the Ministry of the Church, and his zeal in establishing a Sunday-school and conducting religious services, meets with the cordial approval of his Bishop and of the Clergy in that section of the country. Having a wife, and also a mother partially dependent on him for support, the work of preparation has been slow, and in this he has endured much hardness uncomplainingly. He knew nothing of the preparation of these notes, and lest he should see them in *THE SPIRIT OF MISSIONS*, permission to publish them was asked of him by letter. The following is his characteristic reply:—

“The notes of which you make mention are at your command. If anything in any way connected with me can be made useful in furthering the cause of Christ, I shall be only too thankful.”

THE CHURCH FOR THE WORKING CLASSES.

I OFTEN hear it said, “O, you will not get the working-men to come to your church. There, is a service that is above their level, and sermons which do not reach them at all, and so they will not come.” I would not come *myself if I* were a working-man, supposing this to be true. As far as the service is concerned, we all of us know better. Men, in the first place, will go anywhere for a religious service in which they can join; of course, they cannot join in one wholly strange to them without some instruction. Of all human beings, there is no shyer creature than the American workman toward a strange situation. Independent, frank and fearless on his own ground, he is for this very reason the more sensitive when placed in a new position. But this can be overcome very easily. Our mistake has been in expecting them to flock to us by invincible gravitation.

The other is a more serious objection. I once saw the remark ascribed to a literary man of some note, that any sermon seemed an impertinence after the English liturgy. There was a good deal of truth in this, only there were two little consonants left out, ‘m’ and ‘s.’ Let it read “many sermons,” and I entirely agree with that saying. And this is so, not because the sermon in question are not good sermons, but because composed and delivered upon a wrong principle. Any sermon intended mainly to fill a mere place in the order of exercises is an impertinence. There is a traditional theory of sermonizing which regards it as, in the main, a mere compliance with a rubric. It must be doctrinally safe

and æsthetically correct. Of course, working men, and, for that matter, men in general, do not care to listen to such. We have inherited this theory from the English Church. It is a theory which has nearly emptied her parish churches of the poor and the unlearned. I hold it to be as needless as it is harmful. I do not believe in the dignity of the pulpit. If a man is earnestly persuaded of the truth he has to tell, respects its dignity, he will not transgress in this respect. Having something to say, and remembering where he is, he will say it properly. And every clergyman fit to be ordained has something to say, if he will but trust himself to say it. But he must study for this end. He must not imitate any arbitrary models, living or dead. The preaching of one age will not suit the next. When doctrines are in controversy, when men in their work shops and market-places are discussing them, then a doctrinal sermon interests. When that has passed away, and men are busy with practical matters, they want and they need to hear about those. A sermon must always be sound in doctrine; but it is an important point to settle whether doctrine shall be explicit or implicit. Hear a practised lawyer addressing a jury. He puts just as much law into his argument as his case needs; no more. He will not waste a second upon irrelevant topics. He will start for the nearest safe-point which he can find, and goes at once to the positions about which he supposes his auditors to be in doubt.

But I am answered, that our congregations are made up out of every class, and what will suit one will not suit another. . Most of us feel this difficulty. Some of us try to meet it, by assuming for the occasion a theoretical uniformity, and addressing all as unconverted sinners or as instructed Christians. Of course, such preaching is technical, unreal and wearisome. We have just concluded a litany and ante-communion service varying through all notes of the human soul's need; we have been calling sins by plain English names; we have been praying for friends in all varieties of peril; we have been asking for benefits, some very near and some far away from our hearts. To this succeeds the twenty or thirty minutes' monotone dwelling upon one note, which, to five-sixths of those who hear, is an intolerable discord. No wonder it is wearisome; the wonder is that people stand it at all. Of course, we are to preach the Gospel; but the Gospel is not an unvarying formula. It has a vast range of application. One man wants glad tidings, good news of a kingdom of God into which he can come as a member; another wants a Gospel of truth to meet his trying doubts; another, something to rouse a sluggish conscience; and a fourth, something to ease a morbidly active one. Now if the preacher will, in the first place, know what some one does want, and then will take from the variable parts of the service the especial topic which meets that want, and deal with it as a present matter, he will, in the first place, reach directly many more than he suspects, and, in the next place, teach indirectly almost everybody else. At any rate, he will soon learn how to do so. Only he must cease to think that he is composing a sermon. He must only think of this, how to tell A. or B. just what A. or B.

needs. He finds that A. or B. is not a monotype, a limited incarnation of one particular quality; but is a human being, with sympathies radiating in all directions. By the time he has got such a preachment as will reach A. or B. thoroughly, he has somehow found an entrance to half the congregation's hearts.

"But about style and language—what will you say to that?" is the next query. Of course, a man who addresses a cultivated audience can do it very differently from the one who has before him only a plain one. I question whether we do not often make use of ornament as we put on our jewelry—not so much to gratify others as to please our own pride and enhance our own glory. But the honest use of illustrating must depend on the capacity of those who are to hear. Apart from that, however, the plainer, the more Saxon, the better. They suit the educated, they suit the plain—everybody but that unhappily large class who have no ears for anything else but fine words, which they do not comprehend, and for them it is, perhaps, not worth while to take much trouble. Give me the educated classes and the working classes in a Church, and we will speedily take care of the rest. The upper and the nether mill-stream do not make much account of what happens to come between them.

As models of such preaching, take Arnold's "Rugby Sermons," and Charles Kingsley's "Village Sermons," as "good news of God." You may say, "These are the work of men of great and peculiar genius." That is true; but that is no reason why you and I should fill our discourses with brainless platitudes, disguised with spices of borrowed matter and high flavor. When we have had something to say—when we wanted to tell the people about the pressing need the parish had of a rectory—somehow we got into the path of plain and direct English, and everybody woke up to listen. Party-men of either extreme commonly preach well, because they have somebody or something to preach at, and when they really want to hit hard, they do hit hard. As in the rectory matter, the preacher wants to be understood, and therefore takes real pains to be understood. This ought to settle the question about style and manner. Be understood distinctly, clearly, and the rest will come. There is just now much debate over written and extemporized sermons. I do not believe that is the point at issue. I have heard many an extempore speaker whom I have wished in—well, say Abyssinia—and the readers of some written discourses who have made me utterly forget that they had a manuscript before them.

Extempore speakers are often loose, inexact, wordy, and given to favorite phrases, which slip freely over the tongue while the mind is working out the argument. If a sermon is elaborated in mental preparation so as to avoid this, it becomes in fact memorized, and the matter of manuscript is an unimportant difference. If it is not so elaborated, a man will sometimes talk trash, or say that which he is sorry for afterwards.

But why do I hold that the working men will come to hear such sermons as I

describe? Because they go to hear very much poorer ones. They like to be addressed; listening is a great resource with men of that class. They will listen if they are not addressed, provided somebody is. They will crowd court-rooms, and sit or stand for hours together in the vilest atmosphere breathable, and listen to arguments, much of which must go above their heads, simply because these are arguments meant to persuade somebody. Once establish a *rapport* between them and the subject on which the talking is made, and they will listen gladly to inconceivably stupid harangues. The Methodists and the Romish priests know how to preach, because they have been taught this fundamental truth, that their business is not to supply a sermon, but to tell somebody something with reference to a practical result.

Preaching, however, they must and will have. The Ritualists have settled that question. They have found out by mediæval precedents of equal force, with the "use of Sarum," that there was preaching, and good preaching, in that time which they are so fond of quoting, and they have learned by actual experiment that the same methods have lost none of their power. It will always tell upon the working-classes if it is good of its kind. As a rule, the artisan is very appreciative of knowledge. He feels the want of it keenly. The more his special branch of work demands skill, faithful study and accurate perception, the more he is fitted to see the value of general information and extended culture. He is, in a measure, self-taught, and self-taught men are exaggeratedly respectful to the regularly educated. Go to a man of the working classes, and put questions to him about his business, and if he sees that you understand him readily, and are quick to get at his knowledge, he will entertain a very high idea of your powers. Now, upon spiritual subjects, he looks up to the clergyman as one who ought to know about them, and if the minister can make good his claim, he will gladly receive him as a teacher; only, he is quick to detect humbug, patronage, assumption of any sort. He will not take the gospel as a mere dose intended to make him content with an inferior position.

I do not believe in preaching down to the level of ignorance or want of education. I say it in all reverence; but the historical fact is, that our Lord habitually preached over the heads of the people. He did so intentionally. He called out their whole thought and mind, to know what He meant; for He judged, and truly, that what they found out for themselves, they would value. Hence, while he used for the subject matter of his parables things familiar to common life—the fisher's net, the sower on the furrowed land, the house built upon the hill-side, the plant growing before their eyes—the truth taught was never diluted down to easy apprehension. He spoke in parables, because none would be truly His disciples who did not wish to learn, and would not take trouble to learn. Too much of what is called plain preaching is simply weak preaching; stuff like the material of popular commentaries on the Bible—just piety and water, and plenty of the latter. It is not suggestive, it is not real; it is just the

chaff out of which the wheat has been carefully winnowed. But the preaching to touch the working classes must be sensible; and to this end it must be founded upon their ideas, feelings, prejudices and needs. This can only be got by study. No man can talk well to them who does not go among them. The clergy of our Church mix much in the best, most cultivated society; they are liberally educated, and they pass their time in refining and elevating study. Very few of us but, in the current literature of our profession, come in contact with the best thought of our day, even if we are not in any sense students. But we do not, unless we go after it, meet the mind of the artisan class. That lives in a world of its own. We live in a world wonderfully conventional. I notice that young clergymen make a point not to talk as other young men talk, but in a sort of semi-sermonic dialect. Now this will keep them forever apart from these men. It is because being called upon to give officially decided teaching, and having no clear ideas themselves, they fall back upon the happy vagueness of the largest and most Latinized words. This simply silences the other party, but does not touch them. But if a man once gets the ear of the operative, understands him, hears him speak his mind, he can preach to him, if he has anything to preach. One thing, however, is certain—the Church must lay aside its imputed theory of the sacramental efficacy of sermons. A stupid sermon is worse than any other form of stupidity, because it is not merely dull, but harmful. It will not work any *opus operatum*, any more than reading a chapter of Biblical genealogy will make a child love God. Preaching is just the culmination of our other work, because it is our special access to souls that need to be reached. To that we must not sacrifice anything of priestly and parochial duty, but concentrate upon it all of our duties. I spoke in a former paper of the strange power some very ordinary preachers have. It is the result of their personal power. We do not think much of dignities in this land; but a very casual remark of a man high in public esteem will be treasured up by a common man or woman as something precious. Now the true pastor will gain that power, and his sermons, at which a stranger in the congregation yawns, will move his own flock very deeply. Again, a man will be without repute to his own flock, while a casual visitor will go out of the church, saying: "That is a great preacher." He is, nevertheless, one who has missed the ear of his own sheep, because he is a stranger to their hearts, "and they know not the voice of strangers." He has put his labor and study not too much, but too exclusively, upon the wrong place, viz., upon his manuscripts and delivery, and not upon his people's thoughts, feelings and desires.

But this belongs to a subject which must be reserved for another paper.

STUDIES IN THE BOOK OF PSALMS.

BY THE REV. THOMAS RICHEY, S.T.D.

No portion of the Bible has suffered so much in translation as the Psalms. In saying so, we do not mean for a moment to cast any, even the least, slight upon either the authorized or the Prayer-Book version. They are both good for their purpose, but that purpose was entirely practical, just as it ought to have been. The translators of the received version took no thought of the literary merit of the Psalms; they paid little or no attention to the poetical structure and arrangement of each particular Psalm; they had other and more useful work before them. Still it must not be forgotten that each particular Psalm has a form and an arrangement of its own; of each, it is to be said, that it is a work of art, with its own peculiar and distinctive merit. To some it may seem impertinent even to speak of the literary merit of the Psalms: we have no wish to offend such. If we touch upon it now, it is not out of any desire to disparage the devotional and spiritual element in the Psalter, but because we believe that attention to the structure and arrangement of each particular Psalm is one of the greatest helps to an accurate conception of the meaning hidden under the letter.

With these few introductory remarks, we enter upon the work of furnishing our readers with some of the results of our studies in the Book of the Psalms. It will be our aim to keep as near as possible to the Prayer-Book version; while, by a careful analysis of the poetical structure and arrangement in every instance, we hope to reveal to the eye some of the beauties, as well as throw some additional light upon the meaning of some of the more difficult portions, of the Psalter. We have only to add that our translation embodies the results of the latest criticism.

PSALM I.

It is peculiar to both the first and second Psalm of the Psalter, that they are without any title or superscription in the original; we do not know by whom, or for what occasion, they were written. The Jews indeed did not reckon the first Psalm in their numbering of the first book of the Psalter; they treated it as a kind of introduction to the whole Psalter. And so indeed it is. The theme of the first Psalm is the prosperity and final glorification of the righteous. Subordinate to this, and by way of contrast, as a painter uses shade to throw into greater prominence the principal objects of the landscape, the Psalmist describes the wicked and pronounces judgment on them. The subject chosen, and the manner of its treatment, make this Psalm to be an epitome of the whole Psalter. It is indeed the Psalm of Psalms—the key, as has been said, of the King's palace, which opens up to us the many mansions where the secret things of the kingdom lie hidden. Its teaching is purely didactic, and its structure is simple—three strophes; making together a beginning, a middle and conclusion.

I.

Blessed is the man that hath not walked in the counsel of the ungodly,
 nor stood in the way of sinners,
 and hath not sat in the seat of the scornful;
 but his delight is in the Law of the Lord,
 and in His Law doth he meditate day and night:

II.

So is he like a tree planted by the water-side,
 that bringeth forth its fruit in its season,
 and whose leaf also doth not wither;
 and look, whatsoever he doeth, he maketh prosper.
 As for the ungodly, it is not so with them,
 but they are like the chaff which the wind scattereth.

III.

Therefore the ungodly shall not be able to stand in the judgment,
 neither the sinners in the congregation of the righteous;
 For the Lord knoweth the way of the righteous,
 but the way of the ungodly shall perish.

PSALM II.

The first Psalm describes the righteous man; the second, the anointed King: they are parts of a whole which, in the Divine economy, are never found apart. In some MSS., the first Psalm, as we have seen, was not numbered at all; in others again, the first and second Psalms appear as one. Like the first, the second is without any superscription; it strikes the key-note of that Messianic hope which runs throughout the whole Psalter from beginning to end. The Jew believed in a just God, and in the ultimate triumph of right over wrong; but his faith was more than a bald Deism. It was kept alive and sustained amid all doubts and contradictions by the hope of One, in whom, at the last, the righteousness of God shall of a truth be revealed; in whom righteousness shall be exalted, and who shall reign as a King for ever and ever. This, then, is the secret of the connexion between the first and second Psalms: diverse in their subject, still they are parts of one whole, even as in the person of Christ we see mysteriously united the righteous man and the Anointed King.

The formal arrangement of the second Psalm is very perfect: it is dramatic in its character, and consists of four strophes. It is emphatically a missionary hymn.

I.

Why have the nations furiously come together,
 and why do the people imagine a vain' thing?

Kings of the earth stand in array,
 and rulers have taken counsel together
 against the Lord and against His Christ:—

“ Let us break their bonds asunder,
 and cast away their cords from us.”

The nations and their
 princes are described as
 plotting together to cast
 off the yoke of the Lord
 and His Anointed.

II.

The while God sits in
heaven and laughs.

He that is throned in heaven laughs, 4
the Lord hath them in derision ;
then shall He speak unto them in His wrath, 5
and terrify them in His sore displeasure :
“ And yet it is I who have fixed My King
upon My holy hill of Zion.” 6

And at last He an-
swers.

The King suddenly
appears on the scene,
and tells of the covenant
made with Him by the
Father.

Let Me tell of a decree ; 7
the Lord said unto Me: “ Thou art My Son,
I have this day begotten Thee !
Desire of Me and I shall give Thee the nations for Thine inheritance, 8
and the utmost parts of the earth for Thy possession ;
Thou shalt bruise them with a rod of iron, 9
and break them in pieces like a potter’s vessel.”

IV.

Be wise now, therefore, O ye kings ! 10
be instructed, ye that are judges of the earth.
Serve the Lord with fear, 11
and rejoice with trembling !
Kiss the Son, lest He be angry, 12
and ye perish in your way ;
for soon is His wrath kindled.
Blessed are all they that put their trust in Him.

WHERE THERE IS A WILL THERE IS A WAY.

(Extract from a letter written by John H. Robinson, Sugar Hill, near Brockwayville, Snyder Township, Jefferson County, Pennsylvania.)

You will hardly remember me in the Sunday-school of St. Mark’s church, Frankford, of which you were superintendent, as I was only fourteen years of age when I left there. I called upon you, however, in March 1864, when I was confirmed by Bishop Stevens in the Church of the Intercessor. I then told you that we had kept up Episcopal services, out here in the woods, and that we intended to continue them until we built a church. We moved here about nineteen years ago, and there was no Episcopal church within fifty miles of us. My father read the service on Sundays, and after he took sick he wrote to the Rev. B. B. Killikelly, of Kittanning, who came, preached, baptized several children, and administered the Holy Communion. My father died soon after, when I wrote to Bishop Potter, stating our needs ; he said he would try to send us a Missionary, but it was not in his power at that time to do it. During the war I saw the Rev. Mr. Hilton at Kittanning. He then visited us, holding service in

the school-house, baptizing and administering the Lord's Supper to several. My brother-in-law, Joseph Barber, came from Philadelphia and settled in this neighborhood, and he reads the service every Sunday morning and afternoon, also taking charge of the Sunday-school, now numbering nearly fifty scholars. We heard of the division of the Diocese, and then Mr. Barber wrote to Bishop Kerfoot. It was the first intimation the Bishop had of any Episcopalians in this part. He said he would send a Minister to visit us. Directly we had a letter from the Rev. J. F. Spaulding, of Erie, telling us that he was coming to see us; and you can imagine how pleased we all were to hear the good news, and we had a very happy season. Then came the Rev. C. C. Parker, of Warren, and these Ministers were very much pleased to find so many Episcopalians in the woods. A great many of our people stared to see them in their robes; it was something they had never seen before, and some thought we must be all Roman Catholics. It seemed as though Mr. Spaulding divined their thoughts, for he said he supposed it was something new to them, but there was nothing strange in it. He asked them if they had ever seen a Captain or a Colonel of a regiment for they were dressed differently from men in the ranks. He said he was an officer in Christ's Army, and that his dress distinguished him from the privates. He further said that this dress for the Minister hid his clothes, no matter how fine or how coarse they were.

Last July, Bishop Kerfoot and the Rev. Mr. Spaulding paid us a visit of two days; four persons were confirmed, and they preached at Brockwayville, Warsaw, and at Brookville, the county seat. The Bishop said we must make a start towards building a church; so he called a meeting, and we organized a parish by the election of two wardens and six vestrymen. He sent us a form of a charter, and the Court gave us an act of incorporation. The Bishop published an account of his visit, with an appeal in our behalf, telling us to make our case known and we would get aid. We have ground on which to build the church, and we expect this fall and winter to get out stone for the foundation and some of the lumber, that we may get the church up next summer. Having teams of our own, we can haul the stone and timber, and do a great deal of the rough work ourselves without any cost.

You will very much oblige us by making our case known, and the Rev. Mr. Spaulding, of Erie, and the Rev. C. E. Butler, of Warsaw, will give you any further information you desire about us or the church. If you were not an Episcopalian, you would get tired before you get through this long letter, which I hope you will excuse.

(Extract from a letter from the Rev. Mr. Spaulding, of Erie.)

Your note is received, enclosing the letter from Mr. Robinson. I have visited Sugar Hill and its noble band of Church people twice—last winter, more than a year ago, and again in July with the Bishop. Never did I more enjoy the services of the Church, or feel more sensibly that God the Holy Ghost

was present, than in the small country school-house there, where I preached and administered both the Sacraments. It was a season never to be forgotten, and was the means, with the subsequent visits of the Bishop and others, of stirring up a latent life, the result of which has been, in addition to the Sunday-school and morning service, which they had before, regular Sunday A. M. and P. M. services, and even week-day evening service at favorable seasons in the year, with good congregations for such a sparsely-settled, wild country, and other encouragements, such as are inferable from Mr. Robinson's letter. If you could have been with us that Saturday, Sunday and Monday, I know you would have felt as I did. It is a most wonderful example of God's blessing upon lay-work in the ways of the Church. The people are plain farmers, live in very small, poor dwellings, but are intelligent, true-hearted and godly. They are strict Churchmen, but are evangelical, and find the Church all they need. Mr. Joseph Barber is a competent lay-reader; I have sent him books to study, and the Bishop proposes to give him, in due time, Deacon's Orders. If ever a people deserved to have a church building, they deserve it; they are all poor and must be assisted. Whatever is given them will be used wisely.

There are some six or more families, numbering fifty or sixty souls, of decided Church people, whom I know in the township. This little flock is already a power, making itself felt most remarkably; there are already sixteen communicants. I wish I had time and room to tell you more; I could give you, from this case, new arguments for the efficiency of lay-work in the Church, according to its order, among humble people.

(Extract from a letter from the Rev. C. E. Butler, of Ridgway, Elk County.)

It gives me great pleasure to recommend the Church project at Sugar Hill. People who have kept up, with scarcely a single intermission, twice every Sunday, the services of the Church for *sixteen* years among themselves, by lay-reading, ought to have the best kind of a church as well as a preacher. I have great confidence in the success of the undertaking which Mr. John Robinson brings before you. Those people are thoroughly in earnest; they have a site chosen; as soon as the weather will permit, they will go to work getting out their stone and timber for the foundation and building; they will go to work in faith, and I cannot believe that their earnest prayers and efforts will go unheeded. Besides the making glad of those good people's hearts, a church could not but exert a mighty influence for good, in that region of spiritual destitution, for many miles around. I would, by all means, beg of you to help those good people; and then, among your numerous friends, a simple mention of the subject would enlist them in its favor, and that alone would almost, if not quite, put up a building.

LETTERS FROM DR. BRECK'S MISSION.

NUMBER THREE.

It is with gratitude to Almighty God that, within two months after our arrival on these shores, we can announce to our friends the choice of a location for our Mission. The achievement of so important an end, in so brief space of time, can only be ascribed to a special Providence. Our attention had been called to several localities, beautiful and ready of access, but they were without improvement, and we could see no hope for occupying them before midsummer or autumn. Whilst dwelling upon so grave a question, the offer to sell to us an institution, already equipped with lands and buildings and furniture, came to us. These buildings and their premises we now occupy.

The Bishop, with Clergy and Laity of this Diocese, came nobly forward and accepted our proposition to equally divide with us the cost of purchase. The buildings, furniture and site of "BENICIA COLLEGIATE INSTITUTE" were offered to us for fourteen thousand dollars. Of this sum, eight thousand dollars were to be paid now, and six thousand dollars in one year. From this it appears that the Pacific Coast Mission has four thousand dollars, and the Diocese of California four thousand dollars to pay at once.

The Mission had a balance of its *outfit money* left, which realized in gold, two thousand dollars, which we have paid on this purchase, and now our *venture of faith* amounts to as much more, for the payment of which a short time has been allowed us. We look to the assurances of Clergy and brethren, which were made us everywhere, the past summer, in the East, and especially in those solemn meetings on the eve of our departure from New York for this coast, that we should not lack sympathy and coöperation. Hence we thought it not presumption in venturing upon this purchase of school property, which was well located upon the great inland water thoroughfare of the State, and within thirty miles of San Francisco.

It is a property with thirty-five acres of land, which, in their wild state, could not be improved and ornamented as this is in less than three years; and the buildings of brick and wood are such as we could not hope to erect in two years' time, nor at a cost less than twenty thousand dollars.

The Pacific Coast Mission has, by this purchase, a Missionary Home for its Clergy and Divinity Students, and we stand this day (if we may except the Romanists) the first and only Theological-school, which has as yet been founded upon the Pacific coast! And that our friends and brethren may realize the ready mind for such a school, we would state that the *five* students who came out with us have *five* more added to their number. Of the *five* who have joined us, two were Methodists of high worth, fresh from positions of responsibility in their former connection; a third is a young man, fully prepared in *lingual* attainment to preach in Spanish and French. The large proportion of Spaniards in our population makes this acquisition very desirable.

Of the two principal buildings, the one of brick accommodates the Clergy and Divinity students, while the other is, this month (*January*), prepared to receive Grammar-school boys as boarders and day-scholars. From these youth, duly impressed with the love of Christ and a desire for the salvation of souls, we hope in due time to find the ready material for the Divinity department. It is, therefore, also actually a Missionary-school, but, at the same time, one in which the present Theological students can, by teaching, largely aid in their own support. Already we are indebted to the "*Society for the Increase of the Ministry*" for the support of four students. We hope never to see the day when we shall be compelled to refuse a proper applicant for the Divinity-school. Scholarships of one hundred and fifty dollars per year will enable us to support a student. These students become workers in the School, and also Missionaries in the field, as lay-readers and catechists.

We write at this time, that our friends may join us in meeting this venture for Christ which we have made. It is a *venture* approved of by our friends here, and which has given the Church the first property, aside from parishes, owned upon *the Pacific coast!*

NUMBER FOUR.

OUR friends have already been informed that the Pacific Coast Mission has a *home* on this distant shore. Our movement is progressive in our Theological-school, and a beginning has been made in our Grammar-school for boys. The brick building, which stands prominent among the houses constituting our purchase at Benicia, has been devoted to students for the Ministry, and is named "*Epiphany Hall*." This name has a missionary significance in itself sufficient to authorize it.

And in this name we forget not the happy allusions of the Bishop of Western New York, in his sermon following upon our organization, last October, in which he kindly anticipated other and brighter stars arising in this new Epiphany for both East and West, and for other points in the Missionary zodiac.*

Epiphany Hall has already eight students for the Ministry, and ere long we hope it will number as many more.

We likewise commenced the work of the education of the sons of the land in a Junior Grammar-school. As a boarding-school, under Churchly influence, it will necessarily become the nursery of the Divinity-hall. This school will, in its character, work and success, form the basis of a future communication to our readers.

Our Mission has developed with the singular rapidity of the growth of a new country. We have been but four months (this March 3d) in California, and we are as orderly in our Mission-house, and in our Divinity-hall and Grammar-school, as many Eastern institutions after a growth of years. We are a Mission-

* The Anniversary Feast of the Epiphany commemorates our first occupation at Benicia, at which time we first celebrated the highest mysteries of the faith in this place.

ary colony, transplanted and at once set to work. It is the way things are done here in every department of life, whether of science or business; and it would be unwise for the Church to pursue a slower method, and be left behind the age, in which she is designed by her Great Head to be the leaven of all wholesome growth.

The time, too, has come for us to be permanently incorporated by a legal charter as an educational and missionary institution. This step necessarily demands of us a corporate name, and after advice with the Bishop of the Diocese, we have adopted the legal designation of "*The Missionary College of St. Augustine.*" The Bishop is made President of a board of twelve Trustees, and this property will be legally placed in their possession for the purposes herein named. The Trustees hold the property and administer its temporal affairs, but have nothing to do with the discipline or literature of the respective departments. These are forever to reside in the Faculty. What, as a Missionary College, will be the future of this institution for this coast, we know not; but is certain that we have a work to do which has not been attempted untilnow, and which such a Mission as this alone can hope to accomplish.

California will in due time sustain this work; but to our friends and brethren in the East we must look for the support of its present necessities. Until now there never has been an object of Churchly effort inaugurated by the Diocese, Catholic in character and extent; and hence it is impossible to expect Churchmen all at once to realize the importance of a Theological-school and the Christian education of their children. The Diocese thus far has nobly coöperated with us; but to expect all to be done by it, will not be thought just by any, here or abroad. The Church of the Atlantic and the Church of the Pacific, we are convinced, will coöperate in brotherly harmony in laying these foundations for her future edification in Christ; and the debt of gratitude will be repaid, not merely in silver and gold, for other spiritual wastes yet to appear, but, for all time to come, California, by this school of the Prophets, will manifest other Epiphanies in the training up and sending forth many heralds of the Cross.

California has already a population of 500,000; an area of 188,982 square miles; a coast, within reach to the isles of the sea, of 3,000 miles in length; and a heathen race, now 20,000 strong, here in our midst. Through these we may hope to send the Gospel to their fatherland across the great Ocean Pacific; and for this, in part, we must strive. Merchandise is now opening a pathway through the mighty waters; the Missionary, entering upon that course with the higher aspirations of Christ's Minister, may become partaker of His blessing; whilst men, thinking themselves wiser in their generation than the Children of Light, seek the mammon of unrighteousness.

N. B.—The *Post-office* address of the Pacific Coast Mission is now permanently "*Benicia, California.*"

PRAYER BOOKS.

MY DEAR DOCTOR:—"Truth Stranger than Fiction," in the April Number of THE SPIRIT OF MISSIONS, attracted my attention as an illustration of the way in which our Liturgy, when properly used, lifts up Christ to the view of sinners, and draws the believing and repentant savagely unto Him.

If you will permit me, I will place before your readers one or two illustrations of this same power and influence of the Book of Common Prayer when unattended by the living preacher's voice, or by the sympathetic influence of a worshiping congregation. A clergyman of our Church, in one of our large sea-port cities, relates:

"Two young sailors called to see me, desiring to be confirmed. They belonged to a vessel I had supplied with Bibles and Prayer-books, two years before. After a careful examination, I was satisfied to present them to the Bishop for that holy rite. Before returning to sea they received the Holy Communion, and, from their letters to me since, I have reason to infer that they are endeavoring to lead a pure and Christian life. All the knowledge these young men had of the Church was what they got from their study of the Prayer-book while at sea."

The following incident in the experience of the late Bishop Henshaw was related to me by a member of his family:

The Bishop was introduced, providentially, into the family of a widow, formerly a strict Seventh-Day Baptist, whose daughter was dying of a lingering sickness. He noticed a Prayer-book lying on the daughter's table, and expressed the surprise which he naturally felt. She replied: "Bishop, that Prayer-book has afforded me the greatest comfort in my sickness." The mother promised to contribute, and to use her influence with her friends to contribute also, toward the support of an Episcopal clergyman, if he would send one to them.

In this connection the words of one of our active Western Bishops occur to my mind: "The Prayer-book, once simply explained and earnestly used, is exactly what men need who have no libraries or religious teachers. It may be an untold blessing in a pioneer's home, and a silent preacher of Jesus and the resurrection where no commissioned servant of Christ will come I have often found that the gift of a Prayer-book became a blessing to a whole household."

Now, intrusted as our Church is with this best treasury of Divine comfort and instruction which human piety and learning have ever compiled, shall we hide it away under our narrow bushel from the thousands and millions in our land upon whom it could shed light and blessing? Is it right to leave our Clergy without a supply, or with only a very *scanty* supply, of Prayer-books—leave them to struggle long, and often ineffectually, with difficulties and against obstacles which the Prayer-book can silently, but powerfully, remove?

My dear Doctor, I know what you think about this, and am cheered. I am also

cheered by the hearty words of many of our Bishops, commanding this work to the favor and liberality of the Clergy and Laity of their Dioceses; and I am made hopeful by some *substantial* tokens of interest already received from *individual* laymen and women, and from *Parishes*.

If individual Laymen, Rectors and Parishes, in all our Dioceses, would signalize this approaching Whitsun season, by contributing to some one or other of our Prayer-book societies, to meet the cost of books for Mission work throughout the Church, who will doubt that the Holy Ghost would indeed descend in great power to bless the Church and convert the perishing?

MERRITT H. WELLMAN,

Special Agent New York Bible and Common Prayer-book Society,
No. 5 Cooper Union, 4th Avenue, New York.

LETTER FROM THE REV. J. H. CORNISH.

AIKEN, S. C.

REV. AND DEAR SIR:—As you are, through THE SPIRIT OF MISSIONS, a welcome guest in the households of a large and, I am happy to see, rapidly increasing number of the most intelligent and zealous members of the Church, permit me to accompany you on one of your monthly visits with a suggestion which, perhaps, may not be uninteresting nor unwelcome to your friends.

The Church, with a wise and prudent forethought, has provided schools and colleges and theological seminaries for the proper education and training of persons for her sacred Ministry; but what provision has she made for preserving the lives and prolonging the usefulness of those whom she has sent forth to labor in the vineyard of her Lord? Have they not cost too much to be sacrificed and thrown aside, as they are too often wont to be, not willingly, nor perhaps from any fault of the particular congregations to which they minister, but from an oversight of the Church? How many of the Clergy in the Northern States are at this moment, by reason of some affection of the throat or lungs, incapable of discharging the public duties of their calling, or are struggling on with occasional services or half-services, digging for themselves an early and premature grave. Are suitable young men offering themselves for the ministry so plentifully that the Church can afford to drop her most zealous workmen on the occurrence of a disability which, by a visit to a more genial climate, might be alleviated, and in many instances entirely removed? But comparatively few of our Clergy are so happily situated that their congregations can say to them: "Here are the means; go, rest and recuperate;" and fewer still have private resources to fall back on; but the Church has a large heart, and many hands to accomplish and make light work of every deed of mercy in which she finds herself interested.

Having for the last twenty years witnessed the recuperative influence of the

climate of Aiken, South Carolina, in hundreds of invalids who have resorted here from the Northern States and the British dominions, it has often occurred to me that a home for invalid clergymen in this place would be a most grateful boon to them, and a profitable investment for the Church. In many instances a valuable life might be preserved to the Church for many years of usefulness by a residence in this climate of only a few months. The more enfeebled state of others might require a longer period. Invalids who have tarried here through the summer, have found that season even more beneficial to them than the winter.

A home in this genial climate, where flowers open to the sun of every month in the year, where the fig, the vine, and the pomegranate flourish, might be rendered so pleasant and useful as not to be unwelcome to the invalid, though his sojourn should be protracted through many years.

The pervading aspect of the institution should be one of rest and peace, though such rest as the habitually industrious would desire, where inducements and opportunities are offered for each one to employ and occupy himself according to his taste, ability, and inclination. The garden, the orchard, the vineyard, would tempt them abroad, and afford pleasant and healthy exercise; the school would not be without its beneficial interest; the broad missionary field ripe for the harvest, of which this is the centre, would invite returning strength to grateful employment, beneficial to the enfeebled organs, and conducive to their perfect restoration. Freedom from all worldly anxieties, and the consciousness of still being able to do something for the Master, would add much to the recuperative influence of the climate. The present is a favorable opportunity for securing suitable buildings for immediate use, and a proper site for any prospective development of the proposed institution.

If these suggestions meet with the favor I anticipate, a more definite plan and specifications may be presented, that such as feel disposed to minister to the comfort and relief of those who were disabled in laboring for their present and eternal well-being, may have an opportunity of showing their good-will.

I shall be happy to answer inquiries, and receive suggestions from any person interested in a Home for Invalid Clergymen.



EDITORIAL.

MAINE.

In our April Number, three of our most earnest Bishops told us of their work and their wants. We would not and shall not underrate the claims of the other two; but let us say to our readers, did not the letter of the Bishop of Maine surprise and interest you? Look at his figures: 640,000 souls, and seven self-

supporting parishes! Read his clear argument touching "the volume and nature of the stream which is constantly pouring itself from New England into the West," and the positive, pressing need there is "that something like an adequate effort should be made to purify this stream *at its source*."

We well remember a scene which had place at the last Annual Meeting of the Board of Missions, when the Bishop of Maine rose to speak upon the last of the Resolutions, presented by the Committee, on the Domestic Committee's Report. At the first this voice from "Down East" was heard, with due respect indeed, but without especial interest; the "Far West" had, as usual, claimed and received our warmest sympathies; but as the new Bishop, with the energy and eloquence which distinguish him, and give him rank already with the first of our Missionary Bishops, as he gave us fact after fact in regard to the great work opening before him in Maine, as he proved to us that his claims for recognition were not at all inferior to those of the new Western Bishops, who come back hither and set us all afame with their appeals, we gathered our sight and sympathies toward him with growing wonder. *Maine* in need of missionary aid! Why, we have thought her abundantly able to take care of herself. The claims of Maine to be considered in comparison with those of Minnesota, Nebraska and Colorado!

"Where did your thousands of lumbermen learn to wield their axes?" asked Maine of Minnesota.

"Among the pines of Maine," answered Bishop Whipple.

"What can you say of their religious character?"

"They are Universalists to a man!"

"What success have you in your attempts at influencing them?"

"Hardly any at all," was the sad reply. "They come to us *too late*; their characters are tempered to hardness, like the axes they bring with them. God speed you, Brother, in your efforts to 'purify this stream at its source!'"

The hour was late; the new claimant was unwilling to risk tiring the patience of his hearers; he was about to take his seat; but—"Go on! go on!" resounded on all sides. And then Bishop Neely was emboldened to set forth what noble results he could hope to accomplish, by God's blessing, with a few hundreds added to the small appropriation of the previous year.

"You shall have them!" was the response from several brethren, and at once Bishop Whipple suggested, and Dr. Littlejohn moved, that one thousand five hundred dollars be added to the appropriation for Maine "if the condition of

the Domestic Treasury do not absolutely forbid it." The Resolution was unanimously passed.

But now comes the sad part of our story. Bishop Neely went home with a light heart, wrote encouragingly to those who had been begging him to send them the Living Word; visited places at which lands and houses and efforts were offered for the establishment of the Church, and promised to send them aid. He invited and engaged men to come and help him, and promised them support; and then he sent on the names of the Missionaries to be appointed, and *then* he was informed that the condition of the Domestic Treasury would not allow the Committee to make the additional appropriation.

And so the matter stands to-day. So it *must* not stand many days. Brethren of the Clergy and Laity! to you especially of New England we commend a re-perusal of the table of statistics given by Bishop Neely on page 248 of our April number. Has not Maine particular and pressing claims upon you? We venture to call special attention to the figures given in the first line, and then to those of *the last but one* of that table.

Our readers are well aware that we are not deeply in love with "specials" when they tend to embarrass the Committee in fulfilling their stipulations and in extending their proper work, while, with other tendencies, we should be glad to see them increased a thousand fold; but, in this instance, on account of the peculiar circumstances of the case, and at the risk of being considered inconsistent, we draw particular attention to the field and work of Bishop Neely, and earnestly implore those to whom God has given the ability, to relieve him from the embarrassment to which he has been subjected by the inability of the Committee to supply the additional amount named in the resolution of the Board of Missions—Fifteen hundred Dollars! It can be doubled and quadrupled without any necessary interference with other urgent work. In the name of a wise and earnest worker, and for the sake of interests that must be as lasting as any that we can conceive of, we ask that the amount upon which this worker depended in making his arrangements and promises, be promptly supplied.

AN OPPORTUNITY OFFERED.

THE communication introduced by "H.," in our present number, is, like the rest of this series of papers on woman's work, full of interest, and we can most heartily agree with the closing words of the introduction, in the opinion that these records

are too good for the fate to which the modesty of their writers would assign them. We have this month an account of a young man reclaimed from evil ways—from being “as wild as the wildest”—and brought to a knowledge of the love of Christ, led of the Holy Ghost, until he has given himself to God, not only in becoming a Christian man, but in the devotion of his life to the work of the ministry. He is now seeking amid many difficulties to prepare himself for this work; he has a wife to take care of, and a mother partially dependent upon him, and his studies must needs make but slow progress, taken up without a teacher, and in the intervals of his farm work. In the Church’s great need of earnest workmen, are there none among us who will feel it not only a duty but a privilege to send to this young man the means which will enable him to pursue his studies and enter the sacred Ministry, without waiting until he has spent the best years of his life in secular pursuits? Who will embrace the opportunity thus offered of helping to win the answer to their own prayer, that the Lord of the harvest will send forth laborers into His harvest?

SIXTEEN YEARS OF LAY READING.

WE were thinking, a short time since, that perseverance was more difficult of attainment than any other virtue. It seemed to us that the most fiery trials, the most exalted heroism in sudden action, were often easier to bear and to practise, than ordinary annoyances and duties; not only because the greater the need, the more readily and entirely we rest upon a higher strength than our own, but because, however much in earnest, however ardent at first, our minds naturally grow weary of *constant* watchfulness and of a never-ceasing work, always going on, and yet—to ourselves—seeming to make little or no progress. We can imagine the pains of martyrdom endured triumphantly by one who would find more than his whole strength needed to tread, day after day, the monotonous path of an humble Christian life. Yet this grace of perseverance may and must be won.

Some days after these thoughts had pressed upon us, we took up, in manuscript, the article, which our readers will find among our Communications this month, headed, “Where there is a Will there is a Way.” What an illustration it gives of the power of perseverance! For *sixteen years*, unheard of by the world, without admiration, almost without sympathy, a little band of Churchmen have been working on, struggling to hold themselves together, to keep up the services and to give to their children and their neighbors the blessings of religion. Too poor

to build a church, unable to obtain the services of a clergyman except as an occasional visitor at very long intervals of time, unable, until within the present year to take such a stand that they might see and be cheered by the outward signs of growth in the formation of a regular parish, "this little flock is already a power making itself felt most remarkably." If the laymen of our Church, throughout the land, would work as these have done, there would be no limit to their power for good.

Do not these people indeed deserve "the best kind of a church as well as a preacher?"

THE MISSIONARY INTELLIGENCER.

The second number of this "Record of Diocesan Missions in Pennsylvania," is before us; would that such a record of the work in *every* Diocese in the land were upon our table. We love order, and, in general, we do *not* love an accumulation of pamphlets; but we would cheerfully see them in every part of our editorial room, if they were all similar to this one; unless, indeed, *THE SPIRIT OF MISSIONS* could be made a weekly, instead of a monthly publication, and find space within its own columns for *all* information from every section. We heartily recommend *The Missionary Intelligencer* as a good record of good work. It has begun well, and we wish it God-speed for the future.

DEPARTMENT OF THE YOUNG SOLDIERS OF CHRIST

EDITORIAL.

THE GENERAL'S PICTURE.

OUR Young Soldiers and others, will be glad to hear that Dr. Twing has at length consented to do that which has been often requested of him, and has allowed his likeness to be taken in such a way that it may be within the reach of those who desire to possess it. One of our best photographers (himself a Churchman, and seeking to aid Domestic Missions), has fine pictures of the

“General,” ready to sell to those who want them; the proceeds *may* be enough to support another Missionary.

Address Mr. G. G. Rockwood, 839 Broadway, New York. The prices are twenty-five cents each for cartes-de-visite, and fifty cents for the likeness in cabinet size.

The Soldiers will please understand that the “General” has nothing to do with this editorial. They might never know that they could obtain the pictures, were it not for the insubordination of the “Staff.”

SAVE US TROUBLE.

RECTORS, Sunday-school Superintendents and others, sending us lists of Veterans of the Army, or of new Recruits, will oblige us by stating plainly the number of *each rank* of those for whom they wish cards or badges. If in any Sunday-school the last year’s numbers are lost, and there is any difficulty in making out the list, we will be happy to look for the names upon our books, but would wish such information as could be given us, in respect to dates or anything else, that would aid in our search among the more than thirty-two thousand names on our records.

A LETTER FROM BISHOP TUTTLE.

The following letter from Bishop Tuttle appeared in *The Churchman* of March 14th but as many of our soldiers do not see *The Churchman*, and as we want them *all* to hear what this good Bishop writes, we transfer it for their benefit to their own department of THE SPIRIT OF MISSIONS, and ask them to take it in the place of the fourth chapter of the story of Richard Morton’s Missionary Life and Work, which will appear in our next number.

To a Young Men’s Bible Class, called after him, on their presentation to the Salt Lake Mission, of a beautiful Bible, and equally beautiful Prayer Books for the Chuncel.

VIRGINIA CITY, MONTANA TERRITORY, February, 1868.

Pleased and grateful was I to receive your letter yesterday, telling me of the kindness of your Class in providing books for Salt Lake City, and assuring me that they take an interest in our missionary work. Will you please to return to them my sincere thanks for their gifts, with the assurance that, with God’s help, they shall be used to His glory? Some way will be provided betimes for us to bring these books from New York to Salt Lake. Will you also tell your kind young people that from my heart I thank them for their prayers for me? I believe in prayer. It has been my stay and comfort, and guide and cheer, in my loneliness here. And who doubts—I do not—that their earnest prayers for

me, and all earnest prayers for me and the work under me, sent forth from hearts moved by the Holy Spirit, have been, for cheer to me and help in the good work, quite as valuable, ay, more valuable, than gifts of other kinds? My prayers go up for them and for all helpers, as theirs for me. May God bless all your young people who are striving to walk in His ways; and may He, through the Saviour and by the Holy Spirit, be with us all to bring us by and by, when work is over and sin is banished, *home* together.

Please say to the "Bishop Tuttle boys" that I would be glad to receive a visit from them this bright, sunny afternoon. It is a delightfully pleasant day for calling, through cold. The thermometer at my door this morning stood at 18 degrees below zero. I will entertain them as I best can. Walk in, please. Here you are, kind friends, in my cosey log cabin. The chinks between the logs, you notice, are filled with mud and mortar. The roof—of split poles—is covered with earth a foot or two thick. It seldom or never rains in this country, hence we don't much fear leakages. But I have that piece of canvass tacked up against the poles to keep bits of mud from sifting down now and then into my ink or on to my bed. The whole inside of the cabin is whitewashed. In places, to secure my clothes from contact with the whitewash, I have tacked up, you observe, quantities of old Gospel Messengers. Look out of my back window, just over my shoulder, as I write. There is my load of wood that I have bought this afternoon. It is pine (the only kind of wood here), and cost me \$10 a cord. I must engage a man to saw it up for me on Monday. That will cost me \$4. Look beyond the wood-pile, there is the hill-side. Scarcely two inches of snow are on it. We have not had much snow here this winter. The buffalo-grass, tall and brown, peeps above the snow. On this grass, especially in the valleys and along the bottoms of the streams, our cattle still live. They have no barns nor sheds, and do not even need to be foddered. Don't you agree with me that this is a wonderful country? Three thousand miles away from you, six thousand feet above you, far to the North of you, and yet the Indian ponies all, and many of the white men's cattle, get their own living from the buffalo-grass, unsheltered all winter! I think this is quite as wonderful as is the fact that millions of dollars in gold-dust have been taken from Alder Gulch yonder, within a stone's throw of us.

Look out of the front window. Ah! do you see those poor bodies wrapped in blankets, red or gray, or in buffalo skins, hatless, bonnetless, mittenless, and having only moccasins, on this cold day? They are Indians; they come here every day—mostly the Indian women, the squaws, come—and even in this bitter weather many of them are carrying their papooses in a little basket or blanket receptacle on their backs. They come to the window and stand till we speak to them. I ask them, "Are you cold?" They invariably answer in almost the only English word I hear from them, "Biscuit, biscuit." Poor things, they are hungry! I tell them, "I no cook here, I no biscuit;" but if they want to come in to get warm, I always gladly allow them to do so; and some can say "matches" as well as "biscuit", and then I give them some matches for kindling

fire in their tents, (they call them "Wak-i-ups"), made of poles, with skins stretched over them. Poor Indians! They are suffering for food and warmth this winter. These Western men hate and despise them. But I am glad to think that the families and house-keepers here give them quite good supplies of "biscuit" and cold meat. These Indians are of the "Bannach" tribe, a branch of the "Snakes." They are friendly, and their chief—a huge, powerful, broad-chested man, is called "Two Bits."

Well, good-by; Dick, my white cat, and only companion, is very thankful, with me, that you called, and we are sorry you are going. I hope you'll come to service with us to-morrow. We meet for worship at 11 A. M. and 7 in the evening, in an old store on the corner of the street yonder. To be sure, the old shelves for calicoes and muslins are yet there, and the plaster is falling in places; but if you'll come, you will find we have the same prayers, and read the same lessons, and worship the same Lord and Saviour, that you do at home. We have a melodeon, too, and sing all the chants, and the dear old "Gloria in Excelsis," the same as you do. Call in too at 2 P. M. and see our Sunday-school—seven teachers and fifty scholars.

How happy we will be to greet you to-morrow! And then when you must go back to your home, please stop for a few minutes at Salt Lake City, four hundred and fifty miles from here, and make yourselves known to our friends there. You will find they have a hall fitted up with Chancel after a Churchly manner, and they have a very decent Communion-table and lectern ready for the reception of the books you have kindly given them. They have a day-school also of nearly one hundred children, and among them you will find quite a sprinkling of little Mormons. Had you called at Salt Lake on Epiphany, you would have seen Mr. Foote baptize seven adults and fifteen children.

And if only you will go home via San Francisco, suppose you call upon the Rev. Mr. Miller at Boise City, Idaho, four hundred miles from Salt Lake. You will find him and his wife living cosily in a rude, three-roomed parsonage that is chimneyless, the stove-pipe sticking up through the roof. But he will be glad to tell you that he has a Parish-school of eighty-five scholars, and a Sunday-school of fifty.

Well, if you must go home, good-by. And, my dear young friends, do not forget me in your prayers, and believe me deeply thankful for all your kindness to me. May God the Holy Spirit fill our minds with prayers to Him, fill our hearts with love to Him, fill our lives with work for Him, and bring us *home*, by and by through Christ our dear, loving Saviour.

May I add my thanks to you, my dear,—, for your letter, and my prayers that God for Christ's sake will bless you with the fullness of His love and grace for, and in, the work for Him in which you are engaged. Go on; God bless you. Through Him "we shall reap if we faint not."

I am, most faithfully and gratefully,

Your Friend and Servant,

DANIEL S. TUTTLE.

*TO THE TWENTY-FIRST, OR, BISHOP GREGG REGIMENT.*INDIANOLA, *February, 1868.*

DEAR CHILDREN.—When I saw the announcement in *THE SPIRIT OF MISSIONS* of my appointment as your Missionary, I felt gratified beyond expression. First, I considered it a high personal compliment, and secondly, I regarded it as an assurance that God would bless my labor, for I felt confident that I should be remembered in your prayers, and I know that God hears and answers prayer. But, as I am aware that you are all anxious to know something of my Mission, and the nature of the work in which I am engaged, it is the object of this letter, to place myself and my work before you, and I promise to keep you posted from time to time, as the work goes on. When I came here, in June last, a church organization had just been formed; there was no church building, so we had to occupy the Court-House. The infant parish could promise me so little, that I had to organize a school. But I had scarcely got to work, when the Yellow-fever broke out, and you have seen in *THE SPIRIT OF MISSIONS*, all that befell us, during that fatal period. When the epidemic abated, I found that the Methodists had retreated, (and have not yet rallied) leaving me sole protestant occupant of the field. I at once took possession of their place of worship, and with it a large union Sunday-school, which I am gradually Episcopalizing. We have had eighty new sittings put in the old building, have purchased a fine automatic organ, and have the best choir in the State of Texas; our congregations are large and regular, and characterized by an orderly and circumspect demeanor, that would do credit to an old Episcopal congregation. At Christmas, we had a splendid Sunday-school celebration, and a very fruitful Christmas tree; the children were delighted, and the school is increasing rapidly.

The teacher of the public school died, during the epidemic, and I was advised to take his place in the same old church building. I had to employ a female assistant at once, and I have since employed a music and German teacher. You can plainly see that the duties of your Missionary are quite arduous; I have to work very hard, amid many discouragements, still, I have great reason to thank God, that He is continually giving me tokens of His favor, and assurance that my labor is not in vain. There is a great work for your Missionary to do here, and you may rest assured, that so long as God gives him health and strength, he will not spare himself. My dear Young Soldiers of Christ, pray to Him, to lift upon us the light of his countenance, and grant us His blessing.

I want you to labor in this good work, as well as pray. We have literally nothing, and nothing to work with. I want to build a church this year, then a school-house and then a parsonage. I want to plant the Church permanently here, for this is an important point in Texas. In short, I want to establish a kind of associate mission here. So soon as I can get my plans to work, I want a young Clergyman or two, to assist me in the schools, and to do missionary duty, at points adjacent; and after spending a year or two here in that capacity, they will be well prepared to take full charge of a mission in the interior, their place being supplied by fresh recruits. And I have faith to believe that a number of

the Bishop Gregg Regiment, will yet under God's guidance devote themselves to His service, as Missionaries, and volunteer as aids to the Missionary of the Regiment. But, to come to real matters of fact, before much of all this can be accomplished, we must at least have a chnrch building. We have about sixteen hundred dollars subscribed for that purpose, and our ladies are working earnestly, getting up a fair, to be held during Easter-week from which we hope to realize about five hundred dollars; but all this will not be half what we want. Now; Young Soldiers, I know you will pray for us; I believe some of you will become Missionaries, fellow-laborers with us, but can you not one and all render us some material aid at this critical juncture? If you could each raise us one dollar, it would put a roof on the Church. Just think of it; just see how much may be accomplished by little effort.

I presume you are scattered all over the United States, and consequently, I cannot expect anything like concentrated action. But just let each Young Soldier of Christ, from No. 24,000, to 25,200, feel that this is a special call to action, for him individually. So let him gird on his armor and go to work, as if the success of the mission depended upon him, and I do not fear the result. Do not hesitate, but go right to work, and God will bless the effort.

Your Missionary,

Jos. WILKIN TAYS.

MISSIONARY CORRESPONDENCE.

MISSISSIPPI.

RAYMOND.—Rev. W. K. DOUGLASS.

REV. AND DEAR SIR:—This report, long due, has been delayed in the confident hope that it would embrace accounts of the consecration of St. Mark's, and of the completion, at least for present use, of our new edifice at Dry Grove. But unexpected obstacles have interrupted our plans, and with a heavy heart I sit down to write you a plain statement of our discouragements. The design for the Church at Dry Grove was drawn for us, with all the working plans and specifications, as a labor of love, by one of our parishioners, Capt. F. Dabney, a civil engineer engaged until recently upon the rebuilding of the Louisiana levees. Combining most admirable justness of proportion with simplicity in detail, I regard these plans as furnishing a model rural church. A sufficient amount was supposed secured for the erection of the building, with the absolute requirements for holy worship, leaving all adornments for future provision. But God, in His infinitely wise Providence, has seen fit to add yet more to the distresses of this afflicted land, and a state of destitution now exists even more severe than could have been feared by the most apprehensive. Under such circumstances, it may be asked, why attempt to persevere in church building? I reply, that justice to the builder who has already favored us more than could have been asked, who has purchased and placed upon the ground the lumber; to the poor carpenters who have been engaged, and whose families are now suffering from delays in the work, and who have no other present

prospect before them for employment; justice to those whose contributions have been paid; justice to all these, demands that every energy should be strained to go forward. May the Spirit of God bestow upon us faith, and upon those more highly favored than ourselves, after this world's order, charity to assist!

In spite of all these outward discouragements, or rather, helped on by them all, the inner, spiritual work goes gladly on. Never in my experience, have I known so many earnest enquiries, addressed to the private ear of the clergyman, after the consolations of the Gospel. When feeling his own insufficiency, man's spontaneous cry is: "Lead me to the Rock that is higher than I."

On Sunday afternoons, at St. Mark's, I open the church expressly for the freed-men and it is always crowded. The hearty congregational singing, especially when the 105th selection or the 147th hymn is given out would astonish you.

Our Christmas Eve service for the Sunday-school of St. Mark's, was a gratifying success. The Christmas tree, a beautiful holly, was, it is true, decorated only with home wrought gifts (the collection taken up for the expenses of the tree, having been, without the Rector's knowledge, by general consent converted into a barrel of flour and some children's clothing for his family) still there was the true Christmas spirit of peace and good will which made all hearts glad.

MISSOURI.

SPRINGFIELD.—Rev. R. S. NASH.

REV. AND DEAR SIR:—I take much pleasure in informing you that our church is nearly completed. Perhaps I ought to say a part of our church, as a future addition is a part of the plan. I am sure you will think that we do well to avoid going beyond our means and also that a little church is better than none. The present building is church-like in its appearance externally, and it is thought that the interior, when finished, will be very neat and attractive. We hope to have it ready for occupancy in two or three weeks. It is our first church in South-West Missouri, and, if I mistake not, the first in the part of the Diocese south of the Missouri Pacific Railroad, which is, I think, not very far from being about as large as New England, if we except Maine.

Our Sunday-school has increased in numbers and interest, although the building, the use of which is kindly given us, is far from being centrally located, and though we have had other hindrances. We hope for still further increase, when our church, which is centrally located, is ready for use.

I thank you for the copies of your new Paper which you sent me. We hope to subscribe soon, but we have collected but a trifle as yet since we sent for "*The Children's Guest.*"

You will notice that the number of*communicants has doubled since we began. There is an encouraging and, I think, increasing degree of genuine appreciation of the services. In point of distinctness, animation and heartiness in responses, our infant parish will compare favorably, I think, with many of the old parishes. There is an ardent *enjoyment* of the services. People do not come "to patronize." "He missed a treat," was said of one, who was absent from one of our Advent services. Perhaps the expression may be thought not quite appropriate. I own I do not quite like it; but the meaning was good, and the feeling right so far as we can judge.

We have had our "ups and downs," as have others, at one time light, at another shade; but looking back through the year, we find abundant reason to thank God and take courage. Substantial progress has been made.

Personally, I have many reasons for gratitude. My family have enjoyed good health almost interruptedly since they came, and my own health has been very good since my recovery from the illness of last winter, so that I have not been absent any Sunday since we resumed services, till the last, when I was called to attend a funeral; I attend the Sunday-school also and catechise the children every Sunday (briefly, of course, to allow time for the Scripture lesson). An effort has been made recently to procure a Communion-service, and nearly the amount necessary has been secured.

You say many good things for us Missionaries, in *THE SPIRIT OF MISSIONS*, for which we ought to thank you heartily. Under the head of "Surplice and Stole," is what may well receive a wider application than the particular case referred to. We enjoy our Communion seasons; we do all we can "that the services of the Church" may in all things be "conducted with simple beauty and dignity," and we know that God looketh upon the heart, and accepteth according to that a man hath; but coming, as we do, to the sacred feast in a school-room, without a chancel around which they who love to own the name of their Lord, in the memorial He hath commanded them to make, may kneel (may I not say in beautiful order?) and without a Communion-service, set apart from worldly and common uses, that all the associations thereof may be in unison with such a heavenly feast, is it not natural, seeing that we are apt to value our blessing most highly when we are deprived of them, that we should, indeed, feel how important it is, that "the worship of God's house should be made, even in outward form, as worthy of His acceptance as any earthly offering can be?" I hope that the good brother has received his surplice and stole, and that we shall soon have a Communion-service.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 1st to April 1st, 1868:—

MAINE.				NEW YORK—Transfiguration, of which			
Hallowell	.....	\$3 05	3 05	"	for Bp. Tuttle, \$20.....	458 00	
Concord—St. Paul's School	.....	60 00		"	Trinity Chapel, add'l.....	75 00	
Nashua—St. Luke's	.....	5 35		"	for Bp. Tuttle, 290 50		
Pittsfield—St. Stephen's	.....	12 00		"	Cyrus Curtis, Esq., for Bp.		
Portsmouth—"G. W. N."	.....	2 00	80 35	"	Lay.....	250 00	
				"	J. D. Wolfe, Esq., per A. C.		
				"	M. Soc'y.....	250 00	
				"	S. Cambreling, Esq., for Bp.		
				"	Green.....	25 00	
				"	E. P. Rogers, Esq.....	100 00	
				"	Prot. Ep. Jewish Mission.....	1 00	
				"	"A. T. S.", four months		
					savings of Mission. Box,		
					for P. C. M.	7 00	
					Plattsburgh—Trinity, Miss C. B. Bailey's Class, for Bishop		
					Tuttle.....	5 00	
					Yonkers—St. John's.....	176 25	
					South Yonkers—Mediator.....	82 00 4529 94	
WESTERN NEW YORK.							
Andover—Christ	.....	46 75		Buffalo—C. Hasting's Mission. Box, for			
Boston—Advent, in part	.....	384 00		Bp. Clarkson.....	1 25		
" Messiah, add'l.	.....	3 00		Chenango Co.—A Friend for S. L. B. F.,	5 00		
Cambridge—Christ	.....	101 30		New Hartford—St. John's.....	4 00		
Charlestown—St. John's	.....	32 00		Oxford—Mary's Mission. Box.....	4 00		
Cambridgeport—St. Peter's, add'l. for				Ulica—A daughter of Maine, \$25; a			
Bishop Randall	.....	2 00		child of Maine, \$150; for Bp.			
Chelsea—St. Luke's, for Colorado	.....	5 00		Neely.....	26 50		
Hyde Park—Christ	.....	6 25		A Friend for S. L. B. F.	20 00 240 75		
Southborough—St. Mark's	.....	27 20					
Wrentham—Mrs. C. D. Allen	.....	5 00	612 50				
RHODE ISLAND.							
North Kingston—St. Paul's	.....	21 66					
Providence—St. John's, Morning S. S.,							
quarterly pledge for Bp.							
Lee, Iowa	.....	125 00					
" St. John's, a Member,							
monthly contribution	.....	6 00					
" " S. E."	.....	50 00					
Pawtucket—St. Paul's	.....	43 00	245 66				
CONNECTICUT.							
Bridgeport—St. John's	.....	192 90					
Darien—St. Luke's	.....	4 00					
East Haddam—St. Stephen's, for Rev.							
M. Hoyt	.....	5 00					
Hartford—Trinity, "M. W. G."	.....	50 00					
" Christ	.....	48 46					
Naugatuck—St. Michael's	.....	17 00					
New Haven—Christ	.....	14 66					
Southport—Trinity	.....	17 19					
Weston—Emmanuel	.....	6 00	355 21				
NEW YORK.							
Amenia—St. Thomas', Mrs. J. Lambert	.....	5 00					
Franklin—St. Paul's, for Bp. Tuttle	.....	35 31					
Haverstraw—Trinity	.....	4 42					
Morris—Zion	.....	14 00					
Monticello—St. John's, for "P. C. M."	.....	6 00					
New York—Ascension	.....	10 00					
" Christ	.....	844 37					
" Grace	.....	1592 60					
" Incarnation, for Bp. Neely	.....	252 23					
" St. Ambrose, Ella Wild's							
savings	.....	2 70					
St. John, Evangelist	.....	23 56					
St. Peter's S. S., for S. L.							
B. F.	.....	40 00					
NEW JERSEY.							
Jersey City—Grace, "Soldier of the							
Cross," six months sub-							
scriptions.....							
" Mrs. V. H.							
Mendham—"C. J. B.", for S. L. B. F.	.....	4 40					
Morristown—St. Peter's S. S., for P. C.							
M., \$141.79; for Church							
Camden S. C., \$35.....							
Newark—Trinity Chapel S. S., for Bp.							
Randall.....							
New Brunswick—St. John Evangelist, for Bp. Tuttle							
Princeton—Trinity, for Rev. S. D. Hinman.....							
Salem—St. John's.....							
PENNSYLVANIA.							
Allentown—Mediator, for Rev. C. E.							
Griffith.....							
Bethlehem—Nativity.....							
Brady's Bend—St. Stephen's, Mr. B. F.							
Brown.....							
Lancaster—St. James'	.....					
Philadelphia—St. Stephen's, for Bp.							
Neely, \$10; for Bishop							
Whipple, \$10.....							
" St. Stephen's S. S.							
Trinity, for Nashotah,							
\$38.50; for P. C. M.,							
\$38.50.....							
" A. Whitney & Sons, for							
Bp. Tuttle.....							
" " A. Y. M." for Rev. S.							
D. Hinman, \$6; for							
Rev. J. J. Enmegaw-							
bowl, \$10.....							

<i>Philadelphia, West</i> —St. Andrew's.....	9 00		<i>Cincinnati</i> —Advent.....	105 00
<i>Summit Hill</i> —St. Phillip.....	9 00		<i>Cleveland</i> —Trinity.....	159 60
<i>Sunbury</i> —St. Mathew's.....	5 00		“ Grace, of which from J. Thornton's Mission, Box	
<i>Tamaqua</i> —Calvary.....	10 00		for Bp Tuttle, \$5.....	47 83
<i>Williamsport</i> —A.'s anniversary, \$1; Frank's 16th birthday, \$2	3 00	796 75	<i>Massillon</i> —Miss J. M. Jarvis, for Bp. Tuttle.....	5 00
			<i>Razenni</i> —Grace.....	14 62 882 14
PITTSBURGH.				
<i>Brownsville</i> —Christ S. S., for S. L. B.F.,	25 00	25 00	ILLINOIS.	
DELAWARE.				
<i>Newcastle</i> —Little Alice's Savings Bank, “ The weekly deposits for three months in family Mission, Box.....	1 50		<i>Chicago</i> —Calvary S. S.....	2 10
	9 00	10 50	<i>Chesterfield</i> —St. Peter's.....	3 53
			<i>Danville</i> —Holy Trinity.....	15 00 26 68
MARYLAND.				
<i>Catonsville</i> —St. Timothy's.....	20 00		MICHIGAN.	
<i>Crownsville</i> —Seven Parish.....	5 00		<i>Kalamazoo</i> —Mrs. T. P. Sheldon	2 00 2 00
<i>Elkridge Landing</i> —Grace.....	15 00			
<i>Great Choptank</i> Parish—A Member...	1 25		WISCONSIN.	
<i>Howard Co</i> —Christ Ch.....	20 00		<i>Green Bay</i> —“C. S. W.”, for Bp. Tuttle, \$5; for Bp. J. P. B. Wilmer, \$5; for Bp. R. H. Wilmer, \$5; for Bishop Lay, \$2.....	20 00
<i>Nanjemoy</i> —Rev. Robert Trout.....	50 00		<i>Kenosha</i> —St. Mathew's.....	21 45 41 45
<i>Urbanna</i> —Zion, for Missions in Virginia.....	10 00	121 23		
VIRGINIA.				
<i>Richmond</i> —A Clergyman, for S. C. F...	5 00	5 00	MINNESOTA.	
NORTH CAROLINA.				
<i>Asheville</i> —Trinity.....	14 00	14 00	<i>Mantorville</i> —.....	3 30 3 30
SOUTH CAROLINA.				
<i>Pineville</i> —St. Stephen's.....	5 90	5 90	MISSOURI.	
GEORGIA.				
<i>Savannah</i> —Christ.....	90 00	90 00	<i>Mexico</i> —.....	4 00 4 00
FLORIDA.				
<i>Fort Jefferson</i> —Dr. A. H. Smith.....	5 00	5 00	OREGON.	
MISSISSIPPI.				
<i>Port Gibson</i> —Epiphany.....	1 50	1 50	<i>Oregon City</i> —St. Paul's.....	10 00 10 00
TENNESSEE.				
<i>Miscel.</i> —A Clergyman's wife, for suffering clergy in the South...	5 00	5 00	IDAHO.	
KENTUCKY.				
<i>Covington</i> —Trinity.....	5 00	5 00	<i>Boise City</i> —St. Michael's.....	57 20 57 20
OHIO.			MISCELLANEOUS.	
<i>Cincinnati</i> —St. Paul's, of which for Bp. Lay, \$50; balance Mission, West of the Mississippi.....	550 00		<i>Proceeds sale of safe.....</i>	50 00
			<i>In Memoriam D. R. Ripley.....</i>	1 25
			“G. S. & S.”.....	137 75
			“S. P.”.....	15 00
			“W. A. H.”.....	3 50
			Interest on trust funds.....	350 00
			Receipts for Young Christian Soldier...	467 30 1924 80
			<i>Proceeds of note of C. Hunt, from W. Kinney, Esq., Portsmouth, Ohio.....</i>	550 00 550 00
YOUNG SOLDIERS OF CHRIST.				
			<i>Receipts for the month.....</i>	1170 93 1170 93
			<i>Total.....</i>	\$11307 04
			<i>Amount previously acknowledged.....</i>	58838 53
			<i>Total since Oct. 1, 1867.....</i>	\$70145 57

Total for month, \$11,370.04, of which there has been contributed, \$2,232 24, for special objects not under control of the Committee.

ERRATA.—In the April Acknowledgments, under Delaware, for *Wilmington* read *Claymont*.

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

APRIL, 1868.

EDITORIAL.

A PROVIDENTIAL DELIVERANCE.

FOR some time past the natives in the vicinity of Cape Palmas who have not yet been brought under the power of the Gospel, have meditated an attack upon those who live at and near Cavalla.

They accordingly advanced with a strong force upon the latter place, on Thursday, Jan. 23d, succeeded in taking the Cavallians by surprise, in setting fire to the large town, and in taking up a position within two hundred yards of Bishop Payne's dwelling.

The attacking party avowed their determination, if successful, to put to death every living person except the foreign missionaries, and to destroy not only the native town and villages, but also the Church of the Epiphany and all the other mission buildings. "The destruction of God's Church here was their object," says Bishop Payne.

But God most signally interposed to prevent this—interposed in such a manner that even the heathen acknowledged that He did it.

The Cavallians recovered from the surprise caused by the suddenness and skill of the enemy's movement, and began taking up a position near the mission buildings and facing the enemy. While they were doing this, the missionaries collected the women and the children of the schools into the large Mission House, and then knelt and unitedly invoked the interposition of Him who only is the giver of all Victory.

Their prayer was heard. The wind blew in such a direction that only eight of

the houses were burned, and while the fire of the enemy wounded only one man and a boy, that of the Cavallian skirmishers killed two of the leading warriors of the enemy, and caused a number of others in the front to share the same fate. Seeing this, the attacking party were filled with dismay, *recoiled, receded, ran*, closely pursued by the Cavallians, who poured a destructive fire into their ranks and caused them to leave fifty-seven dead bodies on the field, and that without the loss of a single life on their part.

Properly enough, the victory was followed by a formal thanksgiving service on the part of the missionaries and the native Christians, and we are sure that our readers will join in rendering praise to God for this signal interposition in behalf of His own cause and people.

Full particulars of the event, and of other matters connected with our African Mission, are given in Bishop Payne's most interesting communication in our present number.

WHAT IS THE PROTESTANT EPISCOPAL CHURCH DOING TO EVANGELIZE THE WORLD?

THE Protestant Episcopal Church is no longer a mission Church in this country. It is an independent, influential organization, with a hundred and fifty thousand communicants. The material wealth of her members is estimated by millions, and is probably equal in proportion to numbers, to that of any other religious body in the land. Her hundreds of splendid churches which ornament our cities and principal towns attest this truth. In her stately and beautiful worship, in her noble history and in her able and faithful ministry, she has many privileges and blessings. It is time for us as a Church to ask ourselves the solemn question, what are we doing to evangelize the world? Is it enough that we build churches for ourselves and schools for our children, and support the stated services of the Church in our midst? Is it enough that we build mission chapels and churches in the destitute neighborhoods that the poor may also have the Gospel preached to them? Is it enough that we contribute of our means to build churches and sustain missionaries in the far West, and to aid feeble and struggling parishes in other parts of the land?

Is this fulfilling the measure of duty and obligation resting upon the Protestant Episcopal Church in this country? Will it satisfy the conscience of the Church in view of the wonderful openings on every hand for the evangelization

zation of the nations that God in His Providence is bringing more and more within our influence through the progress of commercial enterprise?

What are we doing for the evangelization of these nations in proportion to our privileges and opportunities? Eighty millions of people are yet in heathen darkness in Africa. Have we no obligations concerning them? Four hundred millions of people are without the Gospel in China, where universal toleration of the Christian religion opens free access for the missionary of the Cross to these millions of idolators. Have we no obligations resting upon us to send them the Gospel now that the country is everywhere open to receive it? Will not the great Lord of the harvest hold us responsible for the evangelization of this people, just in proportion to the opportunities He has given us for accomplishing this end?

Lying near to us on our continent is a people long held in bondage to the worst of superstitions, but who now in large numbers desire to be delivered from this next to heathen darkness and oppression, and are earnestly seeking the light, and imploringly looking to us for guidance and instruction and help. Have we no duty to Mexico, in view of our great blessings and of their great needs? What are we doing to evangelize these nations, to enter these waving fields of the world's great harvest, and to answer the call of God to go and teach all nations?

What are we doing to evangelize Africa? We have there eight missionaries with four female assistants, and twenty native teachers and helpers, making a working force of about thirty. These are called to minister directly, or indirectly, to a hundred thousand people. What are we doing to evangelize China? We have in that vast Empire, five missionaries with four female assistants, and six native teachers and helpers, making a working force of fifteen, who are amidst hundreds of thousands of heathen people ready for Christianity—ready to hear the Gospel—ready to purchase the Bible and read it. We have one missionary in Greece, with three female assistants. We have four missionaries in Haiti, with a few native helpers, amidst a half a million of people. We have in Mexico, missionaries, not one.

But little more than fifty laborers, including native teachers and helpers, constitute the representatives of the Protestant Episcopal Church of the United States in heathen lands.

Nearly three thousand of her ordained ministers are preaching the Gospel at home to a people who have shared its blessings for generations, while sixteen only of her ordained ministers are preaching the Gospel to a people who have

never heard it, and have sat for generations past in the region and the shadow of death, and who exceed many times in numbers, the whole population of the United States. In view therefore of the humiliating fact that three-fourths of the world's population are yet in heathen darkness, does the effort we are making bear any just proportion to the demands opened before us, and the agencies with which God has endowed us for the accomplishment of this work? No, far from it. Instead of sixteen ordained missionaries in heathen lands, we ought to have at least a hundred with a proportionate number of native teachers and helpers. Instead of the seventy or eighty thousand dollars contributed annually for the evangelization of the heathen we ought to raise by this time at least a quarter of a million with a yearly increase of the sum.

When we awake to our whole duty to the heathen, and lay hold of their evangelization with the earnestness it demands, we may look for a spiritual blessing upon our Church such as we have never before experienced.

ARRIVAL OF THE MATERIALS FOR THE MEMORIAL CHURCH.

THE Rev. J. T. Holly writes that the materials sent on by the Foreign Committee for the church, rectory and school at Port-au-Prince have arrived, but that the dimensions of the edifices received are too large for the lot already belonging to the congregation. They have, therefore, obtained a larger lot for this small one, and one thousand two hundred dollars additional.

THE PROSPECT IN JAPAN.

Bishop Williams arrived in Japan just after the outbreak of the present revolution in that country. In a letter which we publish in our present number, he details the causes which have led to the present conditions of things; and it should be borne in mind that the letter is written by one who has resided seven years in the country, and has calmly watched the progress of those events which have culminated in the present crisis. Unlike some, the Bishop does not believe that the movement of the prince of Satsuma, and his co-adjutors against the Tycoon is a reactionary one in the matter of intercourse with foreign nations, but that it is the result of their jealousy of the increase of the Tycoon's power from that intercourse, and their desire that the benefits of it should be shared

equally by themselves. Feeling convinced, however, that this cannot be as long as the office of Tycoon is continued, they now demand the entire abolition of that office; but the Bishop believes that they will, if successful, use their influence with the Mikado, or Emperor *de jure*, to have the whole country thrown open to unrestricted intercourse with foreign nations.

Telegrams from San Francisco inform us that these princes are very likely to be successful, their forces having defeated those of the Tycoon at Osaca and compelled the flight of that officer to Yedo, where a great and more decisive battle was soon to take place. Perhaps, ere this number is received by our readers, they will have learned that Stotsbashi, the Tycoon, or, as he is sometimes called, the Shagoon, has been again defeated; that the office which he and his ancestors have held for two hundred years, has been entirely abolished; and that in Japan there is no longer the great anomaly of two persons claiming, at the same time, imperial powers.

AN OPEN AND INTERESTING COUNTRY.

The Bishop states that "the missionaries are much more open and free in their intercourse with, and in instructing the Japanese than when he left the country for a visit to the United States; and that there is no field in the whole world which seems to him so interesting, and where the prospect is so good for reaping a bountiful harvest. The people are all alive; changes, radical changes, are taking place every day. They are adopting foreign customs, habits and manners; and many are quite prepared to become nominal, and some, I doubt not, as true, genuine, whole-souled Christians as ever lived."

That there is indeed, great mental activity, at the present time, in Japan, and that its people are most eager to make progress in all useful knowledge there is abundant evidence. What other heathen people are so quick to appreciate the advantages of foreign improvements of all kinds, or are so anxious to perfect themselves in all our arts, or to study our institutions? What other country sends so many of its choice young men to this country, to England, and to France, to be educated? What other Orientals are willing to make the English language the general basis of study in their public schools, and to use American school-books? The Japanese Commissioners who were in this country last year, bought thirty thousand school-books and a large number of scientific books, histories, military books charts, &c. Messrs. G. P. Putnam & Son, of this city, recently shipped ten tons of school-books to the Japanese in a single cash invoice, amounting to

eighteen thousand dollars, irrespective of previous consignments. A son of Mr. Putnam is about to go, or has gone to Japan, to establish, and represent the firm of G. P. Putnam & Son, in that enterprising and progressive country.

THE ALL-IMPORTANT QUESTION.

And now, the all-important question is, shall we, with that secular knowledge which the Japanese are at present most anxious to obtain, furnish them at the same time, with that Divine knowledge which makes wise unto salvation, or shall all but a very few of the people of Japan, continue to remain in entire ignorance of the Gospel? *That* is the question for every Christian man, and woman, and child in our country to consider. Bishop Williams states, that with his rejoicing at the glorious prospect of missionary success in Japan, there was mingled great grief that our Church has no laborer there, and that of the many young clergymen with whom he conversed on the subject while he was in this country, no one was found willing to go to that most interesting field. It is true, that some of the young men who are now in our institutions of learning, have this field in view, on the completion of their studies, but ordained men are needed *at once*, that precious time and precious opportunities may not be lost, and that all the more important points may not be pre-occupied by those emissaries of Rome who have been, and are, flocking, yes *flocking* into the country.

We began the work in Japan, but we have let others take our crown; and shall we now continue to do *nothing* for the spiritual well-being of the more than thirty millions, who live in these beautiful islands? God forbid. May He in whose hands are the hearts of all men, move some of our younger clergy and others to say, "Here am I Lord, send me;" and may all God's people take a deeper and more prayerful interest in those who have been brought into such peculiar relations with this country, and whose condition pleads so earnestly for the blessings which the Gospel of the grace of God brings to a people.



IMPORTANT FROM CHINA.

BISHOP Williams' letter on Japan, is followed by one on China, which contains some facts of interest and importance. Some time last year, a high official in one of the southern provinces of China, issued a proclamation forbidding idolatrous processions, and advising the people to spend less of their time and money at the heathen temples. Bishop Williams writes that the Chancellor

of the largest city of the Province in which one of our own missions is situated, has lately put forth a proclamation prohibiting the people, under a penalty, from worshiping at the temples, burning incense and candles and silver paper before the idols, and that the Mandarins of a large city in an adjoining Province have forbidden any interference with the teaching or preaching of Christianity.

The Bishop still further states that he has learned from a missionary at Shanghai, that the Emperor has issued an edict, in compliance with a memorial from some high Mandarin, forbidding the rebuilding of temples which have been destroyed, and the repair of those which have fallen into decay; making an exception, however, in favor of the temples of Confucius.

The probable effect of this official discountenancing of idolatry, the imperative call for more Christian laborers, and what is likely to ensue if they are not sent, are forcibly set forth in the Bishop's letter, which we commend to the attention of all our readers.

EDITORIAL NOTE.

THE SPIRIT OF MISSIONS is published in three departments. Each department has its own responsible head, viz., the Secretary and General Agent, respectively of the Domestic Committee, of the Foreign Committee, and of the Freedman's Commission.

The conduct of these several departments of this publication is entirely distinct—the matter in one department being never subject to the control of the other, and never submitted for inspection before publication, except as occasional convenience may suggest.

Whatever, therefore, of praise or blame may at any time be elicited by anything which appears in its pages, such expression of commendation or censure properly belongs only to the department in which the article is published.

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *January 9th, 1868.*—God has permitted me to see my *fifty-third* birth-day. To His name be the praise, now and ever, for all the good wrought in me, or in any way through me!

Sunday (1st after Epiphany), January 12th.—On Thursday I went to Nyaro, to see George T. Fox, alias *Dabe*, I fear an incurable invalid. He was once an interesting beneficiary in the school at this Station; but, under strong temptation, left, and went to sea. Before, or soon after his return home, he was visited with sickness, which has resulted in several large ulcers which refuse to heal. To Miss Scott, visiting him lately, he referred to his having been once a mission scholar, and to his having failed to improve his privileges. He said that lately, however, in his sickness he had been led to recall the instructions formerly given; that he was very sorry for his sins, and now desired Christian baptism. He repeated, in substance, the same things to me, as I hope in all sincerity.

A LEPER COMMUNICANT.

Yesterday, calling to see, *Nyebo*, the leper communicant, I found him a great sufferer, but expressing strong faith in Christ, and comfort in His salvation. *N.* was once a *deyo* (demon-man), but was sought and brought to Jesus, many years ago, by the ministry of Mrs. Louise Rambo. Sometimes weak and vacillating, he seems lately to have gained much spiritual strength—a manifest preparation for the change which he must soon experience.

At the Communion this afternoon, *forty-one* partook. I have been able to preach, as usual, three times to-day, and to make an address at Communion.

Sunday (2d after Epiphany), January 19th.—On Monday last the long-expected hostile demonstration against Cavalla was made by the Grahway and Cape Palmas people; but it proved a mere demonstration. The object seemed to be to draw the Cavallians out from their defences. Failing in this, the enemy retired.

ARRIVAL OF THE REV. J. G. AUER AND MISS RICHAN.

A more pleasant incident of the week was a visit from Rev. J. G. Auer, who, with Miss Richan, reached Cape Palmas in the mail steamer *Mandingo* on Sunday last, a day before her time.

With his characteristic energy, Mr. Auer proceeded on Monday to Rocktown and Fishtown, with special reference to examining the latter place in connection with the contemplated training-school. He reached this place on Wednesday afternoon, having walked all the way from Cape Palmas, and preached for us in the evening.

We decide that Mr. Auer shall assume the general superintendence of the Cape Palmas Missionary District, including the Orphan Asylum, Hoffman Station, Half Grahway, Grahway, Rocktown and Fishtown. His place of residence will be the Orphan Asylum, until the house shall be built for members of the training-school, and the mission-house at Fishtown have some repairs for the reception of the missionary. The school-house is to be so built as to answer for a chapel also. The present divided state of the Grebos makes it impossible to gather at one point all the proper subjects for the training-school. It only remains for Mr. Auer to take the most central position, so as to visit or have the

pupils come to him for instruction, until the Head of the Church shall prepare the way for a more perfect realization of our plans.

ANOTHER INCIDENT.

Another important incident of the week has been the arrival of several months' supply of rice for the Station in Col. Cooper's Liberian cutter. Surrounding hostilities make us dependent upon our Liberian friends chiefly for our supplies of rice, formerly had at a much cheaper rate from natives. This morning, after the Second Lesson, I baptized two adults from the girls' school and four children from the Christian village. Two of these—*Andrew Wheeler* and *Henry Hadden*—are sons of one whose history is peculiarly interesting.

THE HISTORY OF NIMLE.

Nimle, an enterprising and high-spirited Krooman, went in an English ship to Liverpool some eight years ago. It being winter, and the captain of the ship, as he says, refusing to give him shoes, his feet were so badly frost-bitten that, on his return home, he lost both of them. Rev. H. H. Messenger, with others of us, visited him in his affliction. The trial of losing his feet was so great that at one time he determined to kill himself; but the teachings of Christ gradually reconciled him to his lot, and he was baptized with the name of *Henry Messenger*. He held on to his Christian profession until the death of his father left him a young woman whom, according to country custom, it was his duty to marry in addition to his first wife. This, of course, excluded him from communion, and he seemed for a time to have gone back to heathenism. In this state he continued until some time during my late absence, when the young wife having behaved disgracefully, he sent her away. Then again, under Christian influence, he was brought back to a sense of his duty towards God. When I arrived I found him most usefully employed by Miss Scott as gardener. In this capacity, though walking on his knees, with the aid of a lad ten years old, whose service he commands, he has done better than any before him.

Lately he asked permission to remove to the Christian village, and this morning his two children were baptized. His wife is still a heathen, but we have hope of her conversion also.

Thirty heathen children attended the Sabbath-school this afternoon. The services to-day were as usual. A good heathen congregation attended the services at half-past ten o'clock.

A WEEK OF GREAT EXCITEMENT.

Saturday Night, January 25th.—We have had a week of great excitement and of remarkable Providential interposition in our behalf. Rumors of war have been rife every day since our return, now near three months ago; still everything has gone on as regularly as if no such reports had reached us. The people, while disclaiming all intention of aggression, have held themselves in readiness to do their best to repel any attacks; while our Mission schools have been maintained with strict punctuality.

Monday morning was spent, as usual, in study by the missionary, the afternoon in my garden, according to invariable habit. Again, Tuesday and Wednesday mornings in the study, and the afternoons in teaching a vernacular school of 15 to 30 boys from a blackboard on the rock at Dodo Lu.

On Thursday morning, while the praises of God in family worship were mingling with those ascending from the school-house at the same hour, there was an excited cry of joy at the sight of several large canoes at sea, supposed to be friendly parties from Rocktown and Fishtown.

ARMED BANDS OF ENEMIES.

But the friendly greetings of the Cavallians were not responded to, and the conviction immediately prevailed that they were enemies. This was confirmed by the appearance of an armed force in the direction of the River Cavalla, in the East, and of another towards Grahway, in the West.

At nine o'clock I went up to the top of the church tower to examine some work in progress by our native carpenter, Mr. Valentine. He had left; but a little school-boy (Samuel Bowman) said that he saw a large body of people on a hill in the rear of the town. Mr. Valentine presently returned, and directing a spy-glass in that direction, plainly perceived the enemy in full force. He hastened to give information; for the plan of the enemy, now fully developed, was to attack the place on all sides. The main body of the Cavalla people was at Dodo Lu, towards Grahway, whence the main attack was anticipated, and hither Mr. Valentine directed his steps. But scarcely had he descended from the tower when the enemy, said to be three hundred, poured down upon the plain immediately in the rear of the mission-house and Christian village. By the time the information reached Dodo Lu, they had opened a road through the fences inclosing cassada fields, between the mission premises and the village of Nyaro, a quarter of a mile distant; reached the sea-shore, and formed in good order not above five hundred yards to the East of the large town of Bivede.

THE ATTACK ON THE LARGE TOWN.

Thence they advanced with quick steps towards the exposed portion of the large town, taking it in reverse. The Cavalla force at Dodo Lu, speedily informed of the enemy's approach, and at length perceiving him, seemed to be for a moment stunned at his bold and unexpected mode of attack; and before they reached the place of conflict, the feeble resistance encountered had been overcome, the town entered, and some houses set on fire. This was a moment of exceeding peril. Three hundred armed men were within two hundred yards of the mission-house. The attacking party had declared that in the event of their succeeding, they would spare none, and nothing, save the foreign missionary and his family. We could not wonder that our Christian villagers, deacon, teacher and catechist should be defending their homes, wives and children. They were, in truth, in the avenue in front of the mission-house, acting as most efficient skirmishers, which brought, in turn, a volley of bullets into the yard, some

striking the church, and others entering the school-house, and one the leg of a scholar. But nothing touched the mission-house. Indeed, voices were heard among the attacking party, saying, "*Let Payne keep his house closed.*"

UNITED PRAYERS IN THE MISSION-HOUSE.

Such friendly warning, however, was not needed for this precaution. The smaller boys, and all the girls, and all village women and children, had been called into the house, and the doors and windows well secured. Miss Gillett, the teacher, accompanying the girls, and women and children, to the third story, caused them all to kneel down and unitedly invoke Him, "who is the only Giver of all victory." Others were engaged in like manner; and we could pray in faith, *for the destruction of God's church* here was the object of the enemy, and God heard prayer.

PRAYER HEARD AND VICTORY OBTAINED.

The westerly direction of the wind arrested the fire with the destruction of eight houses. The Cavalla force, in position, presently shot down the two leading warriors of the enemy; and the well-directed fire of the skirmishers caused a number to share the same fate just at the entrance of the town. The enemy *recoiled, retreated, ran.* His case was now most pitiable. He had placed himself in a position where success alone could avail. Retreat was madness, for he was immediately surrounded by the Cavallians, who, from bush and forest, and by-ways, in crowded foot-paths only wide enough for a single passenger, poured a murderous fire upon the flying foe. Their retreat became a perfect rout, until pursued several miles they were almost dispersed. It is said that not over one-half of the party reached their homes. In their flight they threw away their arms, left ammunition, and nearly all the wounded as well as dead behind. *Fifty-seven* dead bodies were picked up along the sea-shore, and in front of the mission-house and village, or in the path of their retreat. No such signal victory and slaughter in the same time has been known in the history of the Greboes. And I believe the heathen, almost as much as the Christians, attribute their deliverance to God.

A FORMAL THANKSGIVING SERVICE.

It was with a glad heart, therefore, that next morning at the hour of prayer, all united in a formal thanksgiving service to our great Deliverer. Together with the Prayer of Thanks for Victory, and a similar one in the Service at Sea, we read from the Psalter, Psalms 20, 27, 46, 124 and 125; and as the Lesson, II Kings, xix, 14—27, and Hebrews xi, 23—40.

Much of my time, since the battle, has been spent in dressing and visiting the wounded.

Most remarkably, only one man is supposed to have been mortally wounded. He is still alive.

HEATHEN TREATMENT OF THE SLAIN.

Sunday (3d after Epiphany), Jan. 26.—The usual services have been held. The Epistle for the morning seemed peculiarly appropriate, “Dearly beloved, avenge not yourselves,” etc. It gave opportunity to inculcate proper views towards enemies, and to refer to the improper treatment of the *bodies* of those killed by the heathen. These bodies lay exposed for several days on the sea-shore in front of the mission-house, after which they were dragged away and left, unburied, to decay. The heads taken from the bodies remained in a similar position for some time also, as a sort of exhibition to friends and allies.

I asked permission to bury them, but it was refused, because superstition teaches that kindness thus shown to enemies would prevent success in the next battle! The attendance at the heathen service, this morning, was not large; the people seem to be jaded by the excitement and exertions of the past week.

Great numbers of allies, including Liberians, are down here to congratulate the people on their victory. The latter feel much gratified and relieved at the result, as the Cape Palmas people (who bear them no love) had threatened, in case they should prove successful here, to make an attack on the colony.

PAINFULLY REMINDED OF HEATHENISM.

Cavalla, Sunday (4th after Epiphany), Feb. 2d.—The excitement connected with the late sad conflict has, in a great measure, passed away, except the arrival and departure of friends and relatives. Two of the wounded here have died, and the continued sufferings of others claim sympathy and kindly Christian offices; while the effluvia from the exposed bodies of slaughtered enemies, wafted sometimes through the mission-house windows, painfully reminds us of surrounding heathenism. It has been pleasant, amid such scenes, to gather children and some Kroomen, as Mrs. Jones, Miss Scott, and myself, have done, in the village of Nyaro, the boys' school-house, and on the rock at Dodo Lu, and to impart to them Christian knowledge. We have felt anxious, but not surprised, to learn, during the week, of the sickness of Miss Savery, Miss Richan, Miss Gregg, and Mr. Auer. All were convalescent at last accounts.

NINE PERSONS CONFIRMED.

This morning, at half-past seven o'clock service, I confirmed *nine* persons. Three were the children of Christian parents, formerly members of our schools, one was from an interior tribe; another, John Rogers, from Bana, one hundred and eighty miles; and the other, named for my esteemed classmate, Rev. J. F. Hoff, of Maryland, from the Vey tribe around Cape Mount, three hundred miles above Cape Palmas. Thus we gather *lamp-bearers*, as we trust, to return in God's time to bear the light of truth to their differing and distant homes, while we see plants growing into trees around us.

At Communion service in the afternoon, we had *forty-two* participants.

This morning I preached from II Corinthians, iv, 16—18; v, 1—10, the sad

scenes through which we are passing making such themes peculiarly appropriate and comforting. The attendance was full and interested, God helping me, to whom be praise.

CHINA AND JAPAN.**LETTER FROM BISHOP WILLIAMS.**

SHANGHAI, *January 15th, 1868.*

MY DEAR BROTHER:—By the great mercy of our God and Father I arrived safely, last evening, at my journey's end. From head-winds, storms and a very heavy cargo, the "Great Republic" made a long passage from San Francisco to Yokohama, twenty-nine and a-half instead of the schedule time, twenty-two days. Then we were detained at Shimonosheki, the entrance to the Inland Sea, so that we were nearly twelve days behind time when we reached Shanghai.

I was glad to find all the Missionaries well, and from them received a most hearty welcome, which you can readily understand was most cheering, as it is an assurance that I have the sympathy, and shall have the heartiest coöperation of all my fellow-laborers, in the weighty responsibility which has been laid on me by the Church. All feel the need of great grace and strength and help from above in our difficult work, and would most earnestly commend to the prayers of the members of the Church at home the faithful Missionaries now laboring for the extension of the Redeemer's Kingdom in this immense Empire. In my next letter I shall write more fully of the mission here.

REMARKABLE CHANGES IN JAPAN.

Very remarkable changes are taking place in Japan. As has been anticipated, the Daimiyos, or several of the more powerful of them, seem determined to abolish or greatly modify the power of the Tycoon, and elevate the Mikado to his legitimate position as emperor *de facto* as he is *de jure*. For more than two hundred years, the Mikado has been a nonentity, leading a life of seclusion, kept almost as a prisoner of State, and bound by the strictest rules of etiquette, which prescribed nearly everything he could or could not do. In the meantime, the Government has been administered by the Tycoon and Council of State; some more important affairs being referred to the Mikado for approval. This approval, however, has been only a matter of form, and where he has refused his consent to any measures, probably they have gone contrary to his wishes. This was the case with regard to the treaty made by Commodore Perry, which opened the way to intercourse with Western nations. It was referred to the Mikado, who, at the suggestion of many of the larger Daimiyos opposed to the opening of the country, positively refused to give his consent. But the Tycoon's Government concluded the treaty without his knowledge, and in the face of his decided

objections. This, of course, has been the source of much of the ill-feeling and many of the difficulties which have since arisen in the country.

THE GREAT PRINCES NOW RESIDE IN THEIR OWN PROVINCES.

The Daimiyos were compelled by Gongen Sama, the successor of Taiko, to reside at Yedo six months in the year, and were not permitted to take their families with them when they visited their Provinces. They were kept virtually as hostages—guarantees for their good behavior—pledges that they would not attempt a revolt in their absence.

The more powerful Daimiyos have long felt very restive under such treatment of the Tycoon, whom they looked upon as one of their peers, only a Daimyo like one of themselves, and since the late treaties they have forced the Tycoon to consent to their residing permanently with their families in their own Provinces. They have been drawing around the Mikado, evidently with the intention of elevating the Mikado and weakening the powers of the Tycoon.

THEY ARE DISSATISFIED WITH THE FOREIGN POLICY OF THE TYCOON.

Many of them have been further dissatisfied with the policy of the Tycoon in opening ports only in his own territories, by which all export and import duties go into the treasury of one they look upon as a rival, and in some cases as an enemy. They desired that some new arrangement should be made. Either allow us to have open ports also, or open no more; and some say, close those already open. The opening of Hiogo and Osaka on the first of January, brought matters to a crisis, and the Mikado summoned a Council of Princes to determine the future policy of the country. Stotsbashi, the present Tycoon, unwilling, probably feeling unable to withstand the strong coalition which has been formed against him, resigned his office; but his resignation was not accepted by the Mikado. A number of the Princes have assembled in Miako, but as others have not yet arrived, the deliberations of the Council have not commenced.

A COUP D'ETAT OF THESE PRINCES.

Pending the meeting of the Council, three of the Daimiyos, more opposed to the Tycoon—Satsuma, Chooshu and Toza—have taken a step which almost amounts to a *coup d'état*. They have placed their troops around the Emperor's Palace, virtually taking possession of the Mikado, and stopped all intercourse with the Tycoon. Probably they would excuse themselves by professing that they only wish to prevent any undue influence of the Tycoon from being exercised on the mind of the Mikado, so that he may express his own opinion with entire freedom. The true explanation is, that they hope to persuade him to give his countenance to their policy, and to abolish entirely the Tycoonate, or at least greatly modify the present anomalous form of Government.

It is not easy to foresee what will be the immediate effect of all this. Eventually, it will lead to a more liberal policy. As the present Tycoon has been very favorably disposed to foreigners, they may for party purposes adopt tem-

porarily a different policy ; but as they are men of liberal views, they will doubtless after a time advocate a much freer intercourse with Western nations.

THESE CHANGES TEND TO THE FURTHERANCE OF THE GOSPEL.

All of these changes tend to the furtherance of the Gospel. The unrestricted opening of the country to the spread of Christianity will very probably be effected by the independent action of the Princes. From all I can learn from Missionaries, merchants and intelligent Japanese, there is, I think, no doubt that I can go to some of the Provinces with free permission to teach Christianity, provided I would give instruction several hours a day in English, mathematics, etc. In fact, an officer of rank, who has just returned from America, where he had been sent by his Prince to make purchases and gain information, expressed a very earnest wish that I should come to his country to live. His Prince is one of the most liberal in Japan, and would no doubt welcome me. Several years ago, the father of the present Prince presented a memorial to the Emperor, and, among other recommendations for the advancement of the country, said, "the so-called corrupt religion of the Western ocean is a different thing from the Christianity (the R. C.) of former times. Were Japan to adopt and practice it, I am of opinion that no sects would arise to ruin and damage the country."

THE COUNTRY MORE OPEN TO THE GOSPEL THAN WHEN THE BISHOP LEFT IT.

The Missionaries are much more open and free in their intercourse in instructing the Japanese than when I left the country. Mr. Ballagh, of the Dutch Reformed Mission, gathers a number every Sunday morning in Dr. Hepburn's dispensary, for prayers and instruction in the Bible. The Sunday morning I spent in Yokohama, there were about fifteen present, and they were remarkably quiet and attentive. Most of them had their Bibles open, and followed his explanations very closely. When the dispensary, now in course of erection, is completed, they propose to instruct the patients who come every morning for medical advice.

At Yokohama, Dr. Hepburn, Mr. Ballagh and Mr. Thompson are engaged in translating the New Testament. They work together every morning, and have translated as far as the twentieth chapter of St. Matthew's Gospel. They all expressed a very earnest wish that I could be there to assist in the translation.

Mr. Verbeck, the only Protestant Missionary in Nagasaki, teaches, several hours a day, a Government school. He feels much encouragement in the great work he is doing, and some facts he mentioned are full of interest ; but he would not like to make public the particulars of his work at present, as there has lately been some excitement at Nagasaki on account of the Roman Catholics.

THE BISHOP'S GRIEF.

I can give you no idea how sad and deeply grieved I am at the thought that our beloved Church has not a single Missionary to enter upon the great work

in Japan. There is no field in the whole world which seems to me so interesting, and where the prospect is so good for reaping a bountiful harvest. The people are all alive; changes, radical changes, are taking place every day. They are adopting foreign customs, habits, manners; and many are quite prepared to become nominal, and some, I doubt not, as true, genuine, whole-souled Christians as ever lived. But though the harvest is so great, and seems white already to harvest, we have not a single laborer to gather the rich, ripe sheaves into the garner of the Lord.

Ah, my brother, it comes with painful, crushing force, and sinking sadness of heart, that after visiting so many places in the United States, North, South, East and West, I have been compelled to return entirely alone, and pass by Japan without being able to place there a single minister of the Gospel, to guide into the way of truth those who are groping in the darkness and ignorance of heathen superstitions. God is evidently preparing Japan for the reception of the Gospel of His dear Son, and surely He will call some to take upon themselves this noblest work in the world—the planting the Church deep and broad and strong on the one foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in this most interesting land. Has He not already called some one of the many ministers of Christ, now at home, to make known the riches of His grace to the poor dying heathen in Japan?

God grant that some one, well furnished for the work, may hear this loudest of Macedonian cries, “Come over and help us,” and may also hear and give heed to the voice of their Lord and Master, saying, “Get thee out of Jerusalem; for I will send thee far hence to the Gentiles,” to gather from that far-off island of the sea “a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called them out of darkness into His marvelous light.”



A SECOND LETTER FROM BISHOP WILLIAMS.

SHANGHAI, *January 25th, 1868.*

Yesterday I learned from a Missionary here several remarkable facts, which may have a most important influence on the future of Christianity in China. The Emperor has just issued an edict, in compliance with a memorial from some high Mandarin, forbidding the rebuilding of temples which have been destroyed, and the repair of those which have fallen into decay, making, however, an exception in favor of the temples of Confucius.

Then the Chancellor, or the principal Judge of Soochow, the largest city in this Province, has lately put forth a proclamation, prohibiting the people, under a penalty, from worshiping at the temples, or burning incense, candles and silver paper before the idols. The offender is threatened with punishment for

any violation of the order, and the Priests for permitting it. The reason assigned for it is that the Priests have been cheating the people, taking the candles which have been lighted and placed by the worshiper on the altar, and selling them for their own profit. There is, most probably, something behind the reasons he assigns, for the Priests have been in the habit of doing this from time immemorial.

Another proclamation has been posted up by the Mandarins of Kashung, a city in the Province of Chekiang, forbidding any interference with the teaching or preaching of Christianity.

What the meaning of all these Imperial edicts and proclamations by the Mandarins is, it is difficult to say; but if carried into effect, the death-blow to idolatry has been given, and the Christian religion, being fully tolerated by treaty and commended by high Mandarins, must take its place and become the religion of China. The worship of Confucius and of ancestors will be the only thing left them, and neither of these can satisfy the longings of the soul for some revelation with regard to the life beyond the grave. But the meaning for us, for any sincere Christian, is plainly, that God is calling on us most loudly to enter more fully, more earnestly on the great work of preaching the Gospel to the millions of China. The Emperor and Mandarins seem to be knocking down the barriers which have hedged them in from the full influence of Christianity, turning them quite adrift as regards religion; and there should be hundreds of ministers of Christ to lead them into the true fold of God. Driven out from their old temples and worship, there will be nothing left for them but Christianity; but, unless there are well instructed teachers to guide them aright, they may, like the rebels of Nankin, so mutilate the blessed Gospel of our Lord and Saviour Jesus Christ, that in their hands it will become a blasphemous parody or another huge system of idolatry, professing to be the teachings of the Bible. Is the Church of Christ prepared to sit quietly down and see this take place? Is there not a *single one* of the two thousand five hundred Presbyters and Deacons at home, whom God now calls by His Providence, to come to China and take advantage of this wonderful opening, to make known the riches of His grace?



SUMMARY OF NEWS.

UNITED STATES.

THE DESIRE OF THE FREEDMEN TO GO TO AFRICA IS INCREASING.—The American Colonization Society has lately received more than two thousand applications from negroes who want to go to Liberia. Four thousand freedmen have petitioned Congress to send them to Liberia, or to give the Colonization Society the means to send them. They are persons of some intelligence, good

character, and earnest in their desire to emigrate. They are all needed there, and as they want to go there, it seems desirable that they should be assisted.

THE MISSIONARY HERALD.—This oldest missionary periodical in our country has recently been very greatly improved, and an effort is being made to bring its circulation up to fifty thousand copies monthly. A layman in San Francisco writes: “It gives me great pleasure to bring the *Herald* within the reach of new readers. The more they learn of and pray for China or South Africa, the more they will work for souls in San Francisco. I send twenty-one names and twenty-one dollars.”

A GENEROUS OFFER.—A gentleman of Montréal offers to the American Board eight hundred dollars per year, in gold, for ten years, and longer, if life and means are spared, to support a missionary in China, in addition to those who would otherwise be sent.

ENGLAND.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.—A meeting in behalf of the Christian Vernacular Society for India, was held at Highgate. The Rev. Mr. Wardlaw stated that the society acted as a coadjutor to every missionary society whose agents were laboring in the Indian field. It offered to train their teachers, to supply them with good Christian school-books, and to give them grants of money to open new Vernacular Schools, in so far as its funds permitted. The Rev. Messrs. Whitehouse, of Madras, and Sherring, of the Punjab, subsequently addressed the meeting, both of whom bore similar testimony to the service rendered by the society to all the missionaries. Mr. Lockhart Gordon, the secretary of the society, then gave a general outline of its rise and progress, showing that it had now one hundred and fifty promising students in its four training institutions, and upwards of four thousand boys in its schools; while it is now providing one-third of the Christian literature of India in its fourteen native languages. Fifty book depots had also been opened in various parts of the different residences. Female education had received a considerable impulse from the society’s publications, some of which were provided for mothers’ meetings, and to help forward zenana work. Mr. Gordon was followed by the Rev. Mr. Kirkman, incumbent of St. James’, Hampstead, and the Rev. Mr. Viney, of Highgate, both of whom made powerful appeals in behalf of this admirable society.

RUSSIA.

DISSEMINATION OF THE SCRIPTURES.—A missionary of the American Board, writing from Oroomiah under date of November 15th, 1867, and giving an account of the annual meeting of native helpers, says: “There were charming episodes to these deliberations in the reports of Deacon Yacob, a graduate

of our seminary, who, after two and a half years' colportage in Russia, had returned to visit his home and friends, and of Deacon Eshoo, who has labored for some years, with much success, in the chief commercial city, Tabreez. Deacon Yacob reported the sale of one thousand nine hundred Bibles and Testaments in modern Russian, and many other religious books and tracts, besides many books in German and other languages. A great and good work is manifestly opening in many places in the Russian Empire. It may not be generally known that the Emperor especially encourages the circulation of the Scriptures in the spoken language, allowing free passports to colporteurs, and exacting no duties for the largest sales. He has himself paid the expense of translating and printing a large edition, and has caused it to be circulated in the army and among officials, free of expense.

FRANCE.

JEWISH EVANGELIZATION AT THE PARIS EXHIBITION.—Mr. Lowisky has written an account of his work among the Jews at the Paris Exhibition.

He issued from the Bible stand, Hebrew Epistles and Gospels, eight thousand six hundred and twenty ; Arabic Gospels, thirty-one thousand eight hundred and seventy-three ; Turkish Gospels, one thousand one hundred and eighty-seven ; without reckoning the great number of Gospels he gave the Jews in their native language, who are ignorant of the Hebrew, together with the French and German translations, which frequently accompanied the Hebrew Gospels. He thinks that the whole would amount to no less than twenty thousand New Testaments. “The place I occupied was a large, open window, at which Jews and other Oriental people often stopped, so that spot often presented a curious sight and attracted the attention of numerous visitors. There were Jews from almost every part of the globe. Many of them who reside either in Catholic or Mohammedan countries had never before seen a Hebrew New Testament. An Austrian Jew, for instance, bought three Hebrew Testaments—one for himself, one for his father, and one for the rabbi of his native place. He said he was convinced that it was a very good book, and deserved to be studied by every man.”

SPAIN.

AN INTOLERANT ROYAL ORDER.—We regret to find Spanish bigotry and intolerance as active as ever. Some of the books distributed at the Paris Exhibition have evidently made their way into the Peninsula, and are causing alarm, where nothing is more dreaded than scriptural light and knowledge. The following extract from a Malaga newspaper speaks for itself:—“A royal order has been addressed to the governor of this province, directing him to unite with the

ecclesiastical authorities in diligently searching out the authors of the propaganda, is now carried on in Malaga, and the other provinces near Gibraltar, by means of the distribution of books, contrary to the doctrines of our Church, and tending to destroy the unity of our faith. The said persons, with the books employed by them, shall be delivered up to the tribunals whenever they are found."

ROME.

EXULTATION OF THE PAPAL PARTY AT ROME.—We hear of the fresh exultation of the Papal party over the recantation of Cardinal Andrea, now the humble servant of the Pope, whom so lately he disobeyed and defied, and furnishing so memorable an evidence of the feebleness of mere political opposition to the Papacy; especially the kind of opposition which is based on the expectation of the speedy downfall of the temporal power. We hear that of all the places on the Continent where the mania for great armaments is raging, Rome displays the mania in its fullest development. The "Paris Committee for St. Peter" (1) in their report, tell of all they have been doing in the way of providing belts and uniforms, mountain-pieces, ambulances, and revolvers for the successor of the warlike fisherman; and having yet a million francs in hand, they tell how they are to spend it, and how, strange to say, they are to give the preference to the Remington rifles of heretical America, over the Chassepots of orthodox France.

PALESTINE.

A SISTERHOOD OF CONVERTED JEWESSES.—A colony of the daughters of Zion, who have been converted to the Romish faith, and who left France for the Holy Land, were kindly received by the Patriarch of Jerusalem, and began to labor among the Arabic girls. At last it became necessary that they should make arrangements for organizing themselves. Hitherto they had not been constituted as a distinct body. An unknown Arab directed their attention to the ruins of the Praetorium of Pilate, and they got the site from the Turks at an enormous price. They built on those holy ruins a large, imposing monastery, which they have since entered. It was on that spot that the blinded Jews exclaimed, "Crucify Him! Crucify Him!" There the first scenes of the Passion were enacted. There Pilate cried, pointing to Jesus, crowned with thorns, "Ecce Homo!"—Behold the Man!

EGYPT.

CONTINUED PERSECUTION.—We regret to learn that the Pasha of Egypt, under the influence of the Coptic Patriarch, is still persecuting the American missionaries, and has closed their schools. A Presbyter of the name of Fam Stephanos,

who has been a Protestant for more than twenty years, was only saved from deportation to the Blue Nile by the importunate interference of the missionaries, who have appealed to our Consul-General for assistance. As it is, he has been imprisoned at Esneh. These missionaries, who have done more for the regeneration of the Porte's dominions than all other influences put together, dare not now print their tracts, nor teach freely in their schools, nor preach as before.

BASSUTO LAND.

THE PERSECUTED FRENCH MISSIONARIES—A missionary of the American Board who is laboring among the Zulu Kafirs of Natal, writing concerning the persecuted French missionaries and their converts in Bassuto Land, says:—“Mr. Coilard and his wife are at Ifumi, and were here at the meeting. They were driven from the Bassuto country by the Boers, and are here temporarily, hoping to return there. It is heart-rending, the story of their sufferings, and those of their Christians. Their church members number thousands. The joy and wonder is, that since they came away, though their stations are burned and they are so much scattered, the work goes on, and they hear that many are becoming Christians from month to month. No missionaries near, only the native converts to do anything. They have a great many native missionaries in all parts of the country. They are lovely people, these French missionaries; cultivated people, and so full of love and gentleness. The natives speak of them as being full of love, ‘like the Saviour.’”

INDIA.

A PAN-MISSIONARY MEETING.—Drs. Norman Macleod and Watson appear to have met with a most cordial reception in Calcutta. They were welcomed at a great gathering of the missionary bodies, called by the Calcutta papers a “Pan-missionary meeting,” under the presidency of the Bishop of Calcutta, and on the 4th February they were entertained at a public dinner, presided over by Sir William Muir, and attended by the Viceroy and the Commander-in-Chief, the Lieutenant-Governor of Bengal, Sir R. Temple, and other influential personages. Even the natives appear to be joining in the general expressions of good will toward Dr. Macleod. Later intelligence informs us that the Dr. has had a severe attack of illness, and that the physicians have advised him to leave India.

NATIVE OPINIONS OF THE DOWNFALL OF HINDOOISM.—That opinions of the downfall of Hindooism are entertained, not only by the peasantry, but also by the middle and higher classes who reside in the metropolis and other cities, is apparent from frequent articles in the vernacular papers which gives expression to them. Writing about the revival of religious zeal in reference to the SOCIETY FOR THE PRESERVATION OF HINDOOISM, the *Begyaponee* says; “Hindooism is not

a religion, but a superstition. It has therefore no intrinsic strength, but derives its power either from its popularity or from the support of Government: the former is waning, the latter it is hopeless to expect from a Government which professes different religion. Force cannot extirpate conviction. Those who are convinced that Hindooism is wrong, will never be induced by persecution to change their conviction. The defection of waverers, and of persons who have made no particular inquiry, may be checked by force, but it will be only for a time."

CHINA.

NOT UNMERITED HONORS.—The distinguished honors conferred on the Hon. Anson G. Burlingame by the Chinese Government do not seem to be altogether unmerited. During the six years in which he has been the minister of the United States to China, the government has found him a most enlightened and valuable friend to their interests. Through his influence, an American geologist was employed who demonstrated the great extent of their coal-mines. Wheaton's Elements of International Law were translated into Chinese by Dr. Martin, an American missionary, and adopted as a national text-book by his advice. The first grant of a submarine telegraph, connecting the treaty-ports from Canton to Tientsing, was made to him, by which the trade of China increased from \$82,000,000 to \$300,000,000. He warmly favored the commission which, two years ago, was despatched to Europe, and the establishment of a university for the cultivation of the sciences of the West, and has been an ardent supporter of the great cause of missions, which has done so much for civilization and commerce as well as for Christianity.

ORDINATION OF NATIVES.—From the correspondence of the Bishop of Victoria and the Rev. J. R. Wolfe of Fuhchau it appears that several of the Catechists in that city are considered eligible for ordination, and steps are being taken for this end.

JAPAN.

PERSECUTION OF THE SO-CALLED CHRISTIANS AT NAGASAKI.—In reply to inquiries from this country concerning the persecution of the so-called Christians, the Rev. G. F. Verbeck of Nagasaki writes: "You inquire for the so-called Christians in our neighborhood and their persecution. I wrote you about them in my last, and very little remains to be added; they are, in fact, a kind of Romanists but of the most inferior kind, ignorant and superstitious. Now they are all set at liberty; the French priest having been forbidden, by the native government, as well as their own minister, to go and work among them henceforth. The Bishop, Monseigneur Petijean, indignant at such an interference of civil authority in his apostolic labors, proceeded to Yeddo to remonstrate; but not probably get-

ting a desired hearing there, he went forthwith to Paris and Rome to get a repeal of the sentence. The Empress of France takes an interest in this matter, it is said, and will, no doubt, do what she can for the bishop. When the bishop was notified by the French consul or minister, to the effect that for the present he was to desist from propagating the faith in Japan he is said to have replied: 'I have made a sacred vow to God, and I mean to keep it.' A noble answer; a pity it was not spoken in a nobler cause! According to the saying of many people, native and foreign, and even of some Catholic laymen, much trickery (to say the least) is made use of by the French priests to influence the natives. Their successes thus far have been among the most ignorant only; intelligent natives avoid them."

METHODIST MISSIONARIES IN CHINA DESIROUS OF GOING TO JAPAN.—*The Missionary Advocate* of this city says:—"Our Missionaries in China are coveting a share in the great work of bringing this vast domain under the government of our Lord. Rev. J. Goble, of a sister society, is engaged in teaching a school, editing a native paper, and translating the language. A prince of the land has engaged Mr. Goble to lay the foundation of an English college, and in order hereto he is about removing from Nagasaki to Tosa to reside. He is also getting a font of Japanese type cast, and will soon be able to print Bibles and other books with movable types. The English, Dutch, and Chinese versions of the Bible are introduced into his school."

MISCELLANEOUS.

HONOR TO WHOM HONOR.

An interesting article in the *Missionary Herald* for April, on the indebtedness of famous travelers to the missionaries whom they meet with, contains the following reference to an impromptu testimony to the devotedness of missionaries by one of the most distinguished of modern travelers:

Sir Samuel Baker, who has made such a sensation lately by his wonderful Nile discoveries and his pleasant way of telling them, pays a tribute to this same hard-working class of men, perhaps unconsciously, and without intending it. He did not shrink from any hardships, and in one case, where an emergency called out all his energy, he quaintly says, "I worked like a missionary." That is all, but it is worth several pages of panegyric.

BOOKS RECEIVED.

A JOURNEY IN BRAZIL. BY PROFESSOR AND MRS. LOUIS AGASSIZ. BOSTON: TICKNOR & FIELDS. 1868.

This sumptuous volume is the forerunner of the more special scientific reports which the distinguished head of the late expedition to Brazil intends to make. It is intended for the reading public generally, while those which are to follow are intended more especially for *savants*. Professor Agassiz thus speaks of the manner in which it was prepared: "Partly for the entertainment of her friends, partly with the idea that I might make full use of it in knitting together the scientific reports of my journey by a thread of narrative, Mrs. Agassiz began this diary. I soon fell into the habit of giving her daily the more general results of my scientific observations, knowing that she would allow nothing to be lost which was worth preserving. In consequence of this mode of working, our separate contributions have become so closely interwoven that we should hardly know how to disconnect them; and our common Journal is therefore published with the exception of a few unimportant changes, almost as it was originally written."

Their joint narrative certainly shows that the journeys and excursions of the members of the party in that magnificent tropical country, were as full of enjoyment for themselves, as they were rich in permanent results for science.

Of course, what pertains to the natural and physical history of the country occupies the first place in the book; but much light is also thrown upon its political, educational, and religious institutions, and upon the physical and mental characteristics, and social and domestic life of the various races of people found in Brazil. Of Brazilian (Portuguese) ladies Mrs. Agassiz writes as follows: "The education of women is neglected, and this neglect affects the whole tone of society. There is not a Brazilian *senhora*, who has ever thought about the subject at all, who is not aware that her life is one of repression and constraint. She cannot go out of her house, except under certain conditions, without awakening scandal. Her education leaves her wholly ignorant of the most common topics of a wider interest, though perhaps with a tolerable knowledge of French and music. The world of books is closed to her, for there is little Portuguese literature in which she is allowed to look, and that of other languages is still less at her command. She knows little of the history of her own country, almost nothing of that of others, and she is hardly aware that there is any religious faith except the uniform one in Brazil; she has probably never heard of the Reformation, nor does she dream that there is a sea of thought surging in the world outside, constantly developing new phases of national and individual life; indeed, of all but her own narrow domestic existence she is profoundly ignorant." If such is the ignorance of the higher class of Portuguese ladies in Brazil how dense that of the lower must be! But while Mr. Dupauloup, the Bishop of Orleans, is making France ring with his declarations against female education, we can hardly expect the debased clergy of Brazil to favor it. Of them Professor Agassiz, in the last chapter in the book, which was written entirely by himself, says: "As a general thing, the ignorance of the clergy is universal, and their immorality patent."

The book contains twenty-one finely-executed engravings from sketches by Mr. James Burkhardt, the artist of the expedition. The price of the volume is \$5.

WOMAN AND HER SAVIOUR IN PERSIA. BY A RETURNED MISSIONARY. WITH FIVE ILLUSTRATIONS AND A MAP OF THE NESTORIAN COUNTRY. BOSTON: GOULD AND LINCOLN.

When Mar Yohanan, the Nestorian Bishop, was in the United States, he visited Mount Holyoke Seminary, and he frequently said, afterwards: "Of all Colleges in America, Mount Holyoke be the best; and when I see such a school in Persia I die," meaning that then he would be ready to die. After his return home he brought the first boarding scholars to Miss Fiske, saying: "Now, you begin Mount Holyoke in Persia." This book is mainly occupied with narrating the efforts, more especially of three gifted and devoted women, to reproduce such a seminary among the Nestorians, as far as was possible in such different circumstances, and it shows how abundantly God's blessing rested upon the endeavor. In 1835 there was only one Nestorian woman who knew how to read, and as the parents considered the birth of a daughter a great calamity, so they considered it an odious thing for a woman to be able to read. What tact, what patience, what prayer, what perseverance it required on the part of those who wished to bring about a different state of things, are graphically shown in this most interesting book. Now, thousands of the women of Persia can read the Word of God in their own language; hundreds of them have had a very superior education, and there is a large number of earnest and enlightened Christian women scattered throughout the whole of the Nestorian country, who were brought to a saving knowledge of the truth, through God's blessing, upon the teaching at this Seminary, and at the other schools attached to the mission.

THE HUGUENOTS: THEIR SETTLEMENTS, CHURCHES AND INDUSTRIES IN ENGLAND AND IRELAND. BY SAMUEL SMILES, AUTHOR OF "SELF-HELP," "LIVES OF THE ENGINEERS," ETC. WITH AN APPENDIX RELATING TO THE HUGUENOTS IN AMERICA. NEW YORK: HARPER AND BROTHERS. 1868.

The migration of French Protestants consequent on the religious persecutions which followed the Revocation of the Edict of Nantes, by Louis XIV., was of extraordinary magnitude. According to Sismondi, the loss which it occasioned to France was not far short of a million of persons, and these her best and most industrious subjects. But what was a loss to France was a great gain to Prussia, Germany, Holland, England and this country, where the pious and industrious fugitives did much to increase the elements of power, prosperity and Christian development. The object of this book is more particularly to give an account of the causes which led to this greatest of the migrations of French Protestants, and to describe its effects upon English industry as well as English history, religious and secular. To those who have read Mr. Smiles' previous works, especially his exceedingly popular "*Self-Help*," no recommendation of his last work is necessary; but to those to whom he is a stranger we would say that it is rare to find books in which the results of extensive research are presented in so lively, forcible and pleasing a manner.

Chapter sixth is devoted to an account of the Churches of the Establishment which were granted to the refugees by various sovereigns of England, and by the Parliament, and to a history of the congregations which assembled in them. These were at London, Sandwich, Rye, Norwich, Southampton and Canterbury. At the last-named place, however, no church was formally given them for their use as in the other places; but they were allowed to meet in what is called the Undercroft of Canterbury Cathedral, and where the Huguenot services are still

held. In Pre-Reformation times it had been known as the Lady Undercroft Chapel, and was one of the most gorgeous shrines of its time; "none but noblemen or their especial friends, being admitted to it," says Erasmus, who had a sight of it by special favor of Archbishop Warham. Erasmus further says that he never saw a place "so laden with riches." These were taken possession of by Henry VIII., and the west part of the Undercroft, in which the Huguenots were desired to meet, is described by Somner in his "Antiquities of Canterbury," as a "spacious and lightsome room." The liberal minded Mathew Parker, then Archbishop of Canterbury, with the sanction of the Queen, granted it to the free use of "the gentle and profitable strangers," as the Archbishop styled them.

Chapter fifteen is devoted to a history of the churches which the Huguenots themselves built in England. These were at London, Bristol, Plymouth, Stonehouse, Dartmouth and Exeter. At a time when the number of church edifices in London was small, compared with what it is now, the Huguenots had no less than thirty-five churches in that city, which were filled with worshippers, and which shows what a very large number of the refugees settled in England. In process of time, as the pious foreigners intermarried with the English, and the children no longer spoke French, services in French were discontinued, and their churches became connected with the Establishment, or with the Nonconformist bodies.

In an Appendix of sixteen pages, the American editor of the book gives an account of the Huguenot settlements in Massachusetts, New York, Pennsylvania, Maryland, Virginia and South Carolina.

RATES OF POSTAGE TO OUR MISSION FIELDS.

AFRICA.

VIA ENGLAND.

(From thence, 10th and 24th of each month.)

	\$	cts
Letters, each half ounce or fraction thereof, - - - - -	22	
Newspapers, each, - - - - -	4	
Book packets under four ounces, - - - - -	12	

VIA SAILING VESSEL.

Letters each in ten cent stamped envelope, as required by postal laws, enclosed to Sec'y and Gen'l Agent, 19 Bible House.
Newspapers and Books free through Mission Rooms.

CHINA.

VIA SOUTHAMPTON.

(From thence, 4th and 20th of each month.)

	\$	cts
Letters, each half ounce or fraction thereof, - - - - -	34	
Papers, each, - - - - -	6	
Book Packets, each four ounces, - - - - -	14	

VIA CALIFORNIA.

(About once in six weeks.)

	\$	cts
Letters, each half ounce or fraction thereof, - - - - -	10	
Papers, each, - - - - -	2	
Book Packets, each four ounces, - - - - -	4	

VIA MARSEILLES.

(From thence, 10th and 20th of each month.)

	cts
Letters, each quarter ounce or fraction thereof, - - - - -	30

GREECE.

Letters via North German Union direct, - - - - -	19
Letters via North German Union (closed via England), - - - - -	24
Small newspapers, under two ounces, 10 cents each by direct mail, and via England 11 cents each.	

HAITI.

Letters each in ten cent stamped envelope, enclosed to Sec'y and Gen'l Agent, 19 Bible House. Newspapers and Books to Mission Rooms forwarded free.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 1 to April 1, 1868:—

MAINE.

Gardiner—Christ, \$75; for Hayti, \$2... 77 00 77 00

NEW HAMPSHIRE.

Dover—St. Thomas'..... 44 00

Portsmouth—St. John's, a Member, \$5; G. W. N., \$2..... 7 00 51 00

VERMONT.

Brattleboro—St. Michael's..... 10 90

Poultney—St. Paul's..... 1 75 11 75

MASSACHUSETTS.

Great Barrington—St. James'..... 24 50

Newburyport—St. Paul's, per A. M. C. Soc'y..... 30 00 54 50

RHODE ISLAND.

Pawtucket—St. Paul's..... 30 25

North Kingston—St. Paul's..... 21 37

Providence—St. John's, five cent coll... 77 20 128 82

CONNECTICUT.

Bethlehem—Christ..... 10 00

Darien—St. Luke's..... 3 00

Fairfield—St. Paul's..... 17 50

Litchfield—St. Michael's, five cent collection..... 3 00

Newtown—Trinity..... 24 65

Southport—Trinity..... 17 19 75 34

NEW YORK.

Bay Ridge—Christ, five cent coll..... 26 50

Brooklyn—St. John's, for China..... 60 05

Flushing—St. George's, Annie M. Drumm Mission. Box for Africa..... 4 00

Kinderhook—St. Paul's, five cent coll.,

Malone—St. Mark's..... 7 00 10 00

Mechanicsville—St. Luke's..... 3 00

New York—All Angel's..... 5 50

“ Anthon Memorial, per A. C. M. Soc'y..... 111 55

“ Calvary Chapel, five cent coll..... 30 00

“ St. Ann's, five cent coll..... 17 00

“ Mrs. Chas. Tracy, for Cavalier Messenger..... 2 00

“ Van Cortland Family Mission. Box..... 5 07

“ Lennie M. M. Mission. Box..... 4 85

“ Jewish Mission School.... 1 00

New Brighton—Christ..... 34 62

Newtown—J. R. S. Mission. Box..... 3 00

Philipstown—St. Philips..... 6 00

Poughkeepsie—Cottage Hill Sem'y Bible Class..... 5 00

Stillwater—St. John's..... 1 25

Troy—St. Paul's, add'l..... 61 00

Tuckahoe—St. John's..... 9 64

Walton—Channie M. Huntington's Mission. Box..... 70

Yonkers, (South)—Mediator..... 50 25 458 98

NEW JERSEY.

Burlington—St. Mary's Hall five cent coll..... 10 00

Englewood—St. Paul's..... 5 00

Jersey City—Mrs. V. H., for Greece..... 1 00

Van Vorst—Grace..... 91 65 107 65

PENNSYLVANIA.

Carbondale—Trinity S. S..... 30 00

Columbia—St. Paul's..... 5 00

Germantown—St. Luke's, \$142.17; S. S., for Bell for Ch. at Crozerville, \$10..... 152 17

Lancaster—St. James', five cent coll.. 14 50

Lebanon—St. Luke's..... 24 43

Mauch Chunk—St. Mark's..... 33 24

Philadelphia—Advent, five cent coll. for Africa..... 20 00

“ Ascension..... 38 80

“ Christ..... 170 83

“ Evangelist, five cent collection..... 3 00

“ Holy Trinity, \$1527.81; for Agnes, Bohlen, and John P. Crozer Scholarships Orphan Asylum, Africa, \$225..... 1752 81

“ St. Luke's, of which \$25 for Africa..... 1231 15

“ Rev. J. R. Moore, for Rev. Mr. Crummell's Chapel, New Georgia, Africa..... 75 00

“ West—St. Andrew's, for Bp. Payne's African Mission..... 9 00

White Haven—St. Paul's..... 10 30 3570 23

PITTSBURGH.

Pittsburgh—St. Andrew's, five cent collection for Africa, \$40;

M. H. B. for ed. of F. R. Brunot, Africa, \$39;

Mrs. Wade for China, \$5..... 75 00

St. James', (of which from F. R. B. to ed. George Slattery, Africa, children of Orphan Asylum to get something to help African George Slattery to be a good boy, 30 cts,) 53 58 128 58

MARYLAND.

Ann Arundel Co.—St. Margaret's..... 7 42

Bladensburg—B. O. Lownde's..... 5 00

Crownsville—Severn Parish..... 10 00

Frederick—All Saint's, five cent coll.... 50 00 72 42

DELAWARE.

Christiana Hund—Christ S. S. for China..... 58 00 £8 00

VIRGINIA.

Abingdon—St. Thomas'..... 10 00

Alexandria—Christ..... 13 00

Clarksburgh—Christ, five cent coll.... 5 00

Nelson Co.—Nelson Parish, Christ..... 10 00 33 00

SOUTH CAROLINA.

Moncks Corners—Nazareth Missionary Soc'y for Church in New Georgia, Af...

75 75

GEORGIA.

Augusta—Ladies' Mission. Sewing Society at the discretion of Bp. Williams, China..... 20 00

Savannah—Christ..... 74 60 94 60

OHIO.

Cleveland—St. Paul's, five cent coll..... 70 50

College Hill—Grace..... 10 00

Columbus—Trinity..... 105 35

East Plymouth—St. Matthew's..... 1 25

Gambier—Harcourt Parish..... 50 50

“ Quarry Chapel..... 10 50 248 40

ILLINOIS.

Pulaski—S. J. K., for Mem. Ch., Hayti..... 50

Quincy—St. John's, a Member..... 5 00 5 50

IOWA.

Waverly—St. Andrew's S. S., per A. C. M. Soc'y..... 1 65

1 65

CORRECTIONS.—The amount credited to Poultney, N. H., in March No. SPIRIT OF MISSIONS, should have read Poultney, Vt.—The amount from Washington, Pa., should have been credited to the Diocese of Pittsburgh.

Contributions to Mission House of the Protestant Episcopal Church in the United States (located Thirty-sixth and Lancaster avenue, West Philadelphia), from 1st January to March 30th, 1868:—

Christ Ch., Germantown.....	\$ 50 00	S. S of Grace Ch., Sandusky, Ohio.....	60 00
St. Philip's Ch. S. S., Summit Hill, Carbon Co., Pa.....	43 54	(The two last received through A. C. M. S.)	
St. Stephen's Ch., Wilkesbarre, Pa.....	78 65	S. S. of Ch. of the Covenant, Phil.....	300 00
St. Paul's Ch., Phil. (S. S.).....	210 73	Members of Christ Ch., Christians Hundred, Delaware.....	106 00
Evangelical Education Soc'y.....	475 00	S. S. of All Saints Ch., Phil.....	37 80
Ch. of the Mediator, Phil.....	150 00	S. S. of St. James' Ch., Wooster, Ohio.....	5 51
Ch. of Nativity, Phil.....	100 00	Rev. L. L. Holden, Wooster, Ohio.....	4 49
Christ Ch., Germantown, Pa.....	200 25	St. Andrew's Ch., Wilmington, Del.....	185 48
Christ Ch., Christians Hundred, Delaware.....	37 43	St. Andrew's Ch. S. S., Wilmington, Del.....	55 00
(The two last received through Foreign Committee of Board of Missions, New York.)		Calvary Chapel, Wilmington, Del.....	59 52
Ch. of the Epiphany, Phil.....	550 00	Ch. of Crucifixion, Eighth and Bedford Street, Phil. Confirmation coll.....	13 75
Christ Ch., Troy, N. Y.....	40 00	Stewart Brown, Esq., N. Y., through A. C. M. S., 300 00	
St. John's Ch., Georgetown, D. C.....	36 00	Miss E. Clement, Germantown, Pa.....	25 00
J. S. Whitney, Esq., Phil.....	20 00	Grace Ch., Georgetown, D. C.....	10 00
Female Mission. Soc'y, Grace Ch., Phil.....	50 00	S. S. of All Saints' Ch., Portsmouth, Ohio.....	62 50
S. S. of Christ Ch., Bay Ridge, L. I.....	117 44	Ch. of the Holy Trinity, Phil.....	300 00

In addition to the above the principal of the Mission House received the following for special expenses in December last:—

Mrs. S. Simes.....	5 00	Also, from Phil. Bible Soc'y one large Bible; from Ad- vancement Soc'y one Prayer-book; from W. W.
A. Wheeler, Esq.....	25 00	Welsh, Esq., \$20; from St. Stephen's Ch., Wilkes- barre, Pa., five Boxes of Provisions (in all); from
Male Bible Class, Grace Ch., Phil.....	20 00	Grace Ch., Mount Airy, Pa., one Box of Provisions;
Two Friends.....	110 00	from a Friend, some valuable books for Library.
Jay Cooke, Esq.....	34 00	

Total \$194 00

Contributions earnestly solicited

WISCONSIN.

Racine Co.—Mt. Pleasant S. S.....	6 00	
Waukesha—St. Matthias'.....	3 05	9 06

MINNESOTA.

Belle Creek—.....	3 59	
Mantorville—.....	2 00	
Spring Creek—.....	2 50	
Vasa—.....	3 45	
Wells Creek—.....	5 21	
Red Wing—Christ.....	21 00	37 75

OREGON.

Portland—St. Stephen's Chapel.....	14 00	14 00
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LEGACIES.

Washington, D. C.—Estate of Sarah A. Duvall.....	50 00	
Winsted, Conn.—Estate of Mrs. Phelps, 1757	30 1807	30
Amount previously acknowledged.....	31844 29	
Total since Oct. 1, 1867.....	41756 89	

\$ 9912 60

Amount previously acknowledged..... 31844 29

Total since Oct. 1, 1867..... 41756 89

FREEDMAN'S COMMISSION

OF THE

PROTESTANT EPISCOPAL CHURCH.

MAY, 1868.

COMMUNICATION.

ALLEGED INCAPACITY OF THE COLORED MAN.

It has been often thought, and almost as often expressed, that the Freedman had not capabilities sufficient, to secure the position of mediocrity in any of the ordinary trades or mechanic arts—and therefore, if left to himself, must very soon come to extreme want and misery. This, however, is far from being the case. For although as a manager he may fall below the standard of some others, it is attributable in a great degree, to the fact that in this particular direction his capacity has never been called out by his hitherto surroundings. Having had nothing that he could really call his own, and plying the implements of his daily toil at the direction of some one else, transferred from one farm to another, with small inducements to do his best, it is not surprising that in many instances he was surpassed in skill, by those laboring under other conditions.

At the same time, who that has long resided in the South, has not accumulated fact upon fact, calculated to correct such a misconception. Take any department of labor, or mechanical craft in which the Freedman has been wont to participate, and considering his opportunities for learning, and the apparently limited acquirements of those who taught him, his progress is rather to be wondered at.

Who can not call to mind, in his Southern sojournings, the ability of the village or cross-road blacksmith, in making any curious device of iron in the same manner, in the same time, and with the same finish, as any ordinary white man similarly instructed. So with the stone-mason, the carpenter, the brick layer, each in his way will do a faithful task. And if he wanted occasional over-

sight—is it not also sometimes the case with others?—Employ him on the same terms as the white man, stipulating that he shall guarantee his work or realize no compensation, and he will astonish you at his capacity. This was apparent in the tasks he would perform after hours, or in the articles he would manufacture at such times, to be sold at the Court-House, or contiguous country-store. Turn from this, and take him in a department where, least of all others, we should expect him to be at home—the department of music—and how is it there? He has had no artist from beyond the seas, who has made this science the study of a life, to teach him. Yet how well he seems to observe the laws of harmony, and with what soul-stirring power, in his own simple way, he executes his melodies. This is *generally* conceded. The choir of the (so-called) African Church, in Richmond, Va., was for years regarded as one of the wonders of the city, and to which strangers remaining for a Sunday, were accustomed to resort. We are already told, by teachers from the North, and others, of their enjoyment of the sublime music of our Church. For this we were prepared, for we had heard like things years ago, in connection with some of the old churches of Charleston. Our services in this respect, as well as in their responsive character, are peculiarly adapted to their needs. Every fresh development makes this more and more apparent. And as for that quickness of apprehension, and that nice distinction which go to constitute what is expressed in the word *manners*, they often seem perfectly at home. Who that has ever travelled in the planting districts, has not sometimes been struck with this? On every estate there was at least one man, acting generally in the capacity of dining-room or hall servant, who seemed to have an instinctive knowledge of the character of every visitor, and to deport himself accordingly. So much so, that you often went away with the idea that, whatever an occasional male representative of the establishment might be, he certainly had the feelings and manners of a gentleman.

But they could never be trusted, says another. And yet they were trusted, and in a multitude of instances were found faithful to the last. Of course there were and are exceptions. The cry has always been, of the unfaithfulness of servants. It is so in every land, and in every time. On the other hand, how often is the heart warmed at the recollection of some faithful old colored man, who, in days “lang syne” was the depository of confidence and cherished secrets, who took our part in trouble, and soothed our youthful griefs. Who, whether by night or day, was ready to co-operate in all our early sports, who never seemed to tire. We never found that when the game was captured, he was eager for the lion’s share, although he was the secret of our success. Who has not found it lamentably the reverse elsewhere? In the life of John Randolph, we see a case in point, in the ever patient body-servant who beautifully bore with the invalid, uncomplainingly to the last, and shed abundant tears at the issue of that tedious servitude.

Now what we would say is, that however numerous the faults of the colored

people—however incompetent as compared with the intelligent white artizan of our own section—yet compare them with the shoals that Europe annually lands upon our shores, who have to be instructed before they are of any use at all, and they will appear to great advantage.

Throw those same masses into a community without law, destitute of capital, and with two unfruitful seasons in succession, and what revolution and bloodshed we should everywhere hear of. By comparison it is all peace among these people. There are thefts and crimes amid their destitution, so also at the North amid peace and plenty. The former slave exaggerates his newly-acquired liberty, as is natural. But he is gradually settling down as he acquires the opportunity, and will soon become a useful member of the community.

But he must have time. Starving men, homeless, without more than occasional employment, don't look through the same medium as others; certain physical necessities must be met, and met immediately.

Allowing them however, to be the heathen some suppose. Much more should we strive to reclaim them by Christian nurture. We have not thrown our schools in the South as one of the results of a civil war, but to carry on to its completion what was in so many churches commenced, years ago, though from the condition of things, imperfectly—*i. e.* their thorough Christian education. An education not calculated to unfit them for the practical duties of life, but one that will render them still more faithful and true, more apt to fulfill the duties of their station here, and to prepare their minds intelligently to apprehend those truths which are *our* comfort and *our* hope.

Their position is not one of their own choosing. We brought them here. We for generations have profited by their toil. They did not rise in arms to throw off the shackles of their bondage, but were for the most part, through all that awful strife, quiet and passive. And for all this, our sins, rather than their own, they are now suffering. For this they are in want, and are reviled. They only ask an opportunity. The words of our Lord are too appropriate to us all: "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."

EDITORIAL.

OUR CONDITION.

At the beginning of the present fiscal year (Oct. 1st), the Executive Committee of the Freedman's Commission had determined to enlarge their work to an extent requiring *ten thousand dollars* beyond the sum contributed during the year just then brought to a close. They did not do this blindly or without thought, but after patient and careful investigation. So great were the open-

ings among the Freedmen for the Church to fulfill her mission, and so pressing were the claims presented, that the Committee thought they could not turn away from them and be guiltless. They chose, therefore, to enlarge their field of operation, make known the facts to the Church, and let the responsibility of meeting the most urgent necessities of the Commission rest with congregations and individual members of the Church scattered throughout the land.

The Committee stated, at the beginning of the financial year, that they had enlarged their work, the need of greatly increased contributions to meet their engagements, and the great necessity that these increased contributions be forwarded promptly to our treasurer.

They have waited half the year, doing what they could through their Secretary and General Agent, and by calling attention to their work from month to month in *THE SPIRIT OF MISSIONS*, and yet at the close of the month of March their receipts do not exceed the receipts of last year by more than *one hundred and fifty or two hundred dollars*. It must be plain to any one that, at this rate, they will have at most not more than four hundred dollars at the close of the year to meet their engagement of *ten thousand dollars* of increased expenditure.

The Committee pledged this increased sum, with the full belief that the Church would gladly meet the growing responsibility in connection with her increasing sphere of usefulness. They feel that, in view of the work before them, the *ten thousand dollars*, in addition to the sum contributed by the Church last year for their work, would not be a tithe of the measure of her duty and her responsibility to the Freedmen. They are, therefore, not a little saddened in their work by what seems a want of a full appreciation on the part of the Church to work earnestly and faithfully and without delay in this department of her Missionary field.

The question ought not to be one where the Church should hesitate in a matter of dollars and cents. The work is too great, the amount of good to be effected too mighty, to be hindered by stinted offerings from those who call themselves the redeemed of Christ.

Shall the ten thousand dollars, in addition to the amount contributed last year, be speedily given to redeem the pledges of the Committee? If we had determined to let our work remain stationary, we should not now be appealing to the Church in this way. But it is because our work is a rapidly growing one, because it needs to be done at once, if at all, that we have felt we must enlarge it, and that the Church must meet her responsibilities in this connection.

Brethren of the clergy, if this responsibility is rightly met, we must have your coöperation. You must be willing to lay this matter before your congregations, and give them an opportunity to contribute. Brethren of the laity, we must have your sympathy and prayers and offerings in greater abundance, or this work will not be done. It will not do to rest satisfied with what has heretofore been given as the full measure of what we owe for this work. The field is constantly widening and opening before us, and our gifts must be continually swelling as we bring our offerings to carry forward the work of our Master. Otherwise, we may lose our reward, and at the last hear no voice of welcome, saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

HOPEFUL SIGNS.

A LITTLE time since, we proposed, through *THE SPIRIT OF MISSIONS*, that the ladies in various congregations should organize themselves into what might be termed branch societies, and each little band engage to support a teacher for the Freedmen. We made this suggestion because, *first*, it had been tried in several cases, and proved an efficient mode of carrying on the work of the Commission. *Second*, what had worked so well in some congregations, it was confidently hoped might be made to work equally well in many more. *Third*, as nearly all our teachers are ladies, and our work is that falling particularly within the sphere of labor for Christian women, we felt that the Christian women of the Church were more likely than any other class to feel and sympathise with us in our work. *Fourth*, we knew, from former experience in parochial and other work, that anything undertaken by Christian women, possible to be accomplished, would certainly be done. Hence, in making this suggestion we had large hopes for the future. We are glad to announce that we have not been altogether disappointed, and that we still hope for greater things to come.

Since putting forth this suggestion, we have had assurances from two points of the support of a teacher from each. The matter has been talked of in other quarters in such a way as to lead us to hope that we shall soon have to add to this list. There are probably from five hundred to a thousand congregations of our Commission scattered throughout the land, each one of whom could take upon itself the annual support of a teacher for the Freedmen, and be in no way impoverished by it. If but two or three ladies, given to good works, in each of these congregations, would take it upon themselves to move in this matter, the

thing would be easily accomplished. Such a banding together of Christian women in this labor of sending and sustaining teachers among the Freedmen, would at once put our work upon a permanent basis, and enable us at the beginning of the year to undertake what we could be certain of carrying through. In almost every congregation where ladies were disposed to undertake this work, they would find some one among them who would be willing, if not anxious, to become a teacher for the Freedmen—some one in whom they were personally interested, which would give a zest and point to their work, and greatly add to their interest in what they were trying to do. We would suggest again, that when one congregation is not strong enough to sustain a teacher alone, several may be so situated that they can unite, each bearing their own proportion. Christian women, who among you will unite for this labor of love? Who among you, by self-denial and effort, will win the reward of being doubly blessed? Blessed in those to whom you minister, and blessed by the love of God shed abroad in your hearts, as you become co-workers with the Saviour of the world in the regeneration and salvation of men.

LITTLE THINGS.

MANY "little rills" make the broad, majestic river. Many "little drops make the mighty ocean." Many "little grains of sand" make the sea-washed beach which forms the impassable barrier to the angry, heaving billows of that mighty ocean. How great do little things become when united! The Church is composed of units or individuals. Each standing alone can do but little; united in labor and effort for the advancement of Christ's kingdom, what mighty things may be accomplished!

The Church of God has a mighty work to do in this fallen world—a work to do everywhere, at home and abroad, full of interest, full of promise for the coming glories of Christ's kingdom.

Our Missionary operations, comprising the three departments of Domestic, Foreign and Freedmen, may be considered, when taken together, as a great work. The contributions during the last year were a trifle over *two hundred thousand dollars*. This looks like a large sum to raise in one year, and yet when we consider what remains undone, compared with what we have done, and the amount contributed, compared with what we ought to have contributed, that which has been accomplished, is very little. It would be counted a very small thing for each communicant of the Church to give one cent a day for her

missionary work ; yet see what such contributions would do. We have one hundred and sixty thousand communicants ; one cent a day from each would amount to more than half a million annually ; more than double what is now contributed. It would not be much for us to gather a sum equal to one cent a day for each baptized member of the Church. Put the number of these at five hundred thousand, which is probably less than the reality, and you have an annual sum of almost two millions of dollars. What a broad river could be made from these "little rills" ? What an ocean from these "little drops" ? What a barrier against the swelling tide of evil could be raised by the aggregation of these little grains ?

If a poor Freedwoman, working for eight or ten dollars a month, can save and put into the Missionary Treasury of the Church, six dollars and a half—as one of them has done during the last year—surely an aggregate amount, equal to a cent a day from each baptised member of the Church, could be had. Such a sum would not cost half the labor, or half the self-denial, to individual members of the Church, as it cost this poor negro woman to lay by six dollars and a half for our missionary work. She gave it gladly, and of a willing heart. With her, "as a cheerful giver," no doubt God has been well pleased. If her example were followed by all the communicants of the Church, each bringing in the same proportion according to his or her ability, and laying their offerings upon God's altar, He would no doubt say to Christians now, as to His people of old, "I will pour you out a blessing until there shall not be room enough to contain it." How little self-denial, how little labor for Christ, on the part of each communicant of the Church, would make the now desert fields of our missionary regions "to bud and blossom as the rose." Who will exercise the self-denial ?



CORRESPONDENCE.

VIRGINIA.

DEEP CREEK, NORFOLK CO.—MRS. MARY. E. MILES.

SUFFERING at this time with a severe headache, I take the liberty of sending a small part of this month's diary instead of a letter, as it is time my reports were mailed.

Monday, March 2d.—We are all glad to see the Spring, both teachers and scholars for we have had a very hard winter, but it is not expected this weather will continue all the month ; however, we will try to be thankful, for the Lord knows what is best, for us.

Tuesday, 3d.—Spent the best part of the day in looking after some scholars who have been prevented from coming to school, through the hard weather.

Wednesday, March 4th.—This is the first week in lent; we intend to observe it; I pray particularly for the success of our school, and strength of body and heart to do our duties.

Wednesday, March 11th. A week has passed; our school have gone on here as usual, only one-hundred of the scholars adults and lads have left the John and Vaughan school, to attend their farms.

Wednesday, March 18th.—This day I have opened another school at Bower's Hill, have placed Miss Knight as teacher; there is still left M. Mitchell at New Mill Creek.

Friday, March 27th.—We have had our monthly examination, find the children improving nicely in their studies. We have every reason to thank God for his goodness and pray for more grace and patience to bear with petty grievances.

Monday, March 30th.—It is a cold windy day, with frequent squalls of rain, making it unpleasant to go to New Mill; but I shall go, as the children will expect me and I do not like to disappoint them. I am obliged to have their monthly explanations on the first or last Monday in each month.

NORFOLK.—ADA W. SMITH.

ONE of the pleasantest and most satisfactory evidences of success in our school is the improved, refined and intelligent expression in the faces of the children, so marked as to attract observation, and a surprise that less than eighteen month's teaching could have produced such outward indications of the enlarged ideas, self-respect, and consciousness of ability. This advance is apparent also in the cleanliness of person and neatness of dress. At our beginning, the exception was in neatness; now the appearance of an untidy and ragged child is looked upon by the school with such marked surprise. Influenced by the advice of the teacher, a few days works the desired reform; true, we have given largely to the schools, but this is not the sole cause. There are two children who came to us, from a distance who at first were very untidy and ragged, but for the past six months, they come every Monday to school with the same dresses and sacques, washed and clean. Many keep the clothing we have given them, to wear only in school, after which it is placed carefully away till next day. Many appear, and have grown better off in worldly goods, and it seems as if the desire of the children to appear respectable in school, had produced more industry and thrift in their parents. Certain it is, that they provide better clothes and less of the laundry and ill-chosen dresses so admired by the ignorant.

We are preparing for an "Easter Festival," for which Mrs. S—of St. Peter's, Brooklyn, is endeavoring to send us a box. The exercises will be chiefly religious and we hope to make the children fully comprehend the meaning.

The old Baptist and Methodist prejudices, which at first gave us some an-

noyance, have given way to a more charitable feeling, especially since the parents understand what *Catholic* means ; the children are delighted to get our "Prayer books," which are given as a reward for the best knowledge of the Catechism.

Our greatest need at this time is a colored minister ; the people here waited anxiously hoping one may be found. He will, *when* found, have some desirable advantage, especially if desirous of continuing his studies. There is now no colored Episcopal church or services here outside of our Sunday and day schools, and the people with few exceptions will not attend "white church" and sit in seats "for the colored."

I feel that without such help, our work here will eventually go for but little beyond the present improvement, and secular teaching, so the people must fall back upon the old ways, if better does not offer.

NORTH CAROLINA.

RALEIGH.—REV. J. BRINTON SMITH, D. D.

THE work at this point is prospering favorably, amidst its many obstacles and hindrances. The Normal School numbers twenty pupils, of whom six are from a distance ; these are supplied with board, and, in addition to tuition and the use of text-books. We have numerous applications, but refuse all that are not qualified, and do not evince brightness of intellect sufficient to justify the labor and expense. If we were to receive all that apply we should soon be overwhelmed with numbers. Our purpose is to educate teachers ; and very few are to be found, at present, among the colored children who have the necessary preliminary learning, and the developed ability to pursue a Normal course. Our motto is, "slow, but sure." We shall soon have as many scholars as our means will justify.

In the Training School there is but one pupil, a candidate for orders, from the diocese of Alabama. Another is coming in a short time, from South Carolina, who will spend some months in the Normal School before entering upon his studies in Theology. We are informed that two of the pupils in the Normal School intend to study for the sacred Ministry, as soon as they have made sufficient advancement in their present studies.

The church is gradually filling up with an attentive congregation, and when the political questions now at issue are settled, we doubt not we shall have a large and permanent body of hearers. As the colored people become more intelligent, they will find in our services what will meet their peculiar wants as a people, in religious worship, and what will prove to them a most acceptable and grateful means of indulging their natural disposition to manifest feeling, while it will serve, at the same time, to check and restrain boisterousness and disorder.

The Trustees are in treaty for a hundred acres of land, adjoining the City, in a

most desirable location, upon which they propose to erect, should they obtain it, as soon as possible, the necessary buildings, we hope that they may succeed in their efforts, and that our Normal School may be compelled to occupy a "hired house" no longer than is required to provide a home of its own. It is the day of small things with us now, but we are encouraged at the prospect before us, and look forward to the time when the harvest of the seed now sown shall be reaped, if not by ourselves, by others.

RALEIGH.—MISS S. G. SWETLAND.

Since my last report our roll has increased from one hundred and thirty-five to one hundred and forty-nine; but there has not been a proportionate increase in the average attendance. The irregularity is, in a measure, necessary; many of the pupils being detained at home to work whenever mothers can have extra labor to perform that may possibly bring in a shilling. Most of the Freedmen are really very poor; the rent for their miserable domicile must be paid, and when I visit them I wonder they can ever find an extra twenty-five cents to spend for tuition. Quite a number of them, however, nominally, do pay, some this month, and some next. We thank you for your consideration of our comfort, but more especially for the kind and encouraging words in your last letter. You do not know how much they cheered me. A little human sympathy is often "the cup of cold water" that not only refreshes, but invigorates. The aspect of things does not appear so dark as it did last month, yet the change is in myself and not in the circumstances in which I am placed. Miss Young was also much gratified with your note, and will doubtless acknowledge the same. So far as in us lies, we endeavor to advance all our pupils, and not to devote attention in an extra degree to the bright ones. We have a few adults, but children learn more readily than they, indeed, the promise of the colored race is in their children, it is to the rising generation we must look for results, (maugre the *lying*, which notwithstanding my better 'spirits, still stares me in the face with the impudence of fact); these children can become intelligent and useful persons.

I know you would be pleased to see how nicely the service is conducted in our little church. The Psalter is sung finely, Dr. Smith is a good singer, and a *loud* one, consequently a good leader; the responses are made audibly and distinctly, and I think our children aid considerably, for we have an interesting morning exercise daily in school. Dr. S. is gathering a fair congregation and everything is orderly and impressive. He is in a position beset with difficulties, of a nature that northern people at their distance can scarcely understand. I hope to be able to persevere. I fear the great political and social problem will not soon be solved. Pandora's box is opened, but there is *hope* at the bottom.

FAYETTEVILLE.—MRS. A. C. HALL.

DEAR SIR:—In compliance with the rule, I offer a few remarks, with regard to the school under my charge. It is just a year since I commenced teaching, and I attest myself that my efforts have not been without their reward. Of the children who now attend the school, seventy-one commenced at the first, and have been regular in attendance. It is very pleasant to see those, who commenced with the primer now reading number three, and reciting geography. Not all have done so, some are still plodding on slowly but I hope surely. Many have attended for a while and I believe been improved, who have since left to attend to other duties, some have left the town and gone to other homes. We have at all times had more than a hundred scholars. I am glad to say, that there has been no case of serious sickness at any time among the scholars, a few have lost a few days with chills. I have often wished that some kind friends could send them some warm clothing, but they have attended through the coldest weather without complaint. A few were able to buy the primer's and first readers, but the higher priced books they do not seem able to buy, which is a draw-back to their improvement, as I have not enough for the classes. I am trying to get them to subscribe enough to buy some writing desks, but have not yet succeeded, they now write on boards put across the tops of the pews. My daughter is quite pleased with her department, and thinks her scholars are getting on quite creditably. Our scholars are mostly young, under thirteen or fourteen, with some grown girls. I have one woman about sixty years old, who has attended regularly for the last six months, she read when she commenced, but wished to learn to write and study geography. She deserves great credit for she can now write to her friends in quite a *readable* hand, and has learned a great deal of geography. I attend to her lessons at recess. I am fully confirmed in my opinion that, their opportunities being equal, colored children learn quite as fast as white ones, some of my most intelligent children are *perfectly black*, I often compare them with the children of the white schools here, and find that none lose by the comparison.

WILMINGTON.—MISS HESKETH.

REV. AND DEAR SIR:—Another month has passed away since our last full report was written, during which time we have been very earnestly working, and patiently waiting for an increased number of teachers as we have been promised for some time. Our school has been very large, that is, for Miss Kennedy and myself the extra monitor, and, until within the past two weeks we were obliged to refuse admittance to numbers. We disliked very much to do so, but certainly it would not have been justice to the pupils we already had, even had we the time ourselves for teaching so many. We have now two more "Teachers" with us, and I think they will prove themselves very efficient, having already evinced much interest and pleasure in the school, and certainly their interest will increase the longer they remain; at least, I have found it so myself.

The children are improving nicely, and the greater part of them take a great deal of pleasure in their studies. At times, we have a refractory child, but had we not, we should be able to call our school the "Model school" of the "United States." Really, the colored children here are very amiable and affectionate, though they are at times (as one of the children said to-day), "mighty touchy," but it scarcely ever lasts a minute, when, on looking at them, their faces brighten up, and all scowls and frowns disappear immediately. With earnest prayers and patient working and hoping, what may we not expect from these children in the future?

We have now four pupils who are preparing to go to "Raleigh," to Dr. Smith's school just as soon as possible. One of the girls was confirmed last Sunday that Rite being administered by Bishop Atkinson on that day to eleven persons. The whole morning service was indeed solemn and impressive. The little time I have after school hours, I occupy now in teaching the children's choir something new for Easter. They have already learned the grand *Te Deum* and really sing it well. They love to chant very much, and no matter how tired we are, it is impossible not to listen to their entreaties to sing. "Please sing, please ma'am;" and so we sing, and enjoy it very much too.

Our Northern friends have very kindly remembered us this school-year, and although we have thanked them through letters, we will avail ourselves of this opportunity through the "SPIRIT OF MISSIONS" to again thank them. Besides clothing and books, we have received ten dollars in money for the use of the suffering and aged.

Part of this money was sent to me by the little girls of a private school in "Providence," Rhode Island. This though is not the first time we have been the recipient of valuable gifts from the same little girls. I wish all the little girls would give as generously, and want to know all about the children here, as these children do. Even if they had nothing to give us but some picture cards, Child's Papers and Magazines, they will be doing something, for the children here enjoy having them so much. We have been supplied with very beautiful cards all winter from some ladies in "Trinity Parish" New Haven, as well as a quantity of extra new clothes for the school children.

I would also mention receiving a barrel of very nice clothing, and pieces of new calico from Dr. Crane's Parish, "East Greenwich" Rhode Island. The calico was given to the school girls for aprons and dresses, who have already made them and very nicely too.

We ask them if they can sew, and they say, "Yes ma'am, if we can only get stuff to sew up."

Miss Kennedy desires to thank an unknown friend in Bath, N. Y. for the five dollars in aid of the poor old crippled woman. We have relieved her very many wants, at least, some of them by the use of this money.

But I am taking up too much time this month, so will close.

SOUTH CAROLINA.

WINNSBORO'—S. A. FINNEY.

It is Friday evening, and the toils of my school-room closed for two days. The children have enjoyed this mild bright week, and have done well in their lessons; seemed much pleased when Miss Egleston came in to assist me, behaved with great propriety to her. An old black woman came in to hear the children sing, she spoke most feelingly to them, told them, with tears streaming down her cheeks, of their advantages, and of her earnest wish for their improvement. She looked at me, and said: "I've tried to serve the Lord in my poor way, these years, but I has so many ups and downs; yet He no leave me." She can read a very little, and says, "old as I is, the good Lord will help me for larn." She then took hold of her little grandson, and said, "Missie, please be strict with this here boy; make him larn, and don't let him misuse you; make him genteel." Her visit has done me good. We were made glad this morning, by the arrival of the Cards. Several of the children are now laying by money to send as their bounty in the Christian Army. One little boy says, he is going to raise *heaps* of watermelons to sell for money, to send them for Bishops who wear white frocks. He gets that *idea* from the portraits of Bishop Kemper, Dr. Twing sent them.

Sunday night.—A cloudy morning and a rainy day; met forty-five children at Sunday-school, who were attentive and quiet. Sung, "Happy day," and the one hundred and seventy-ninth Hymn, beautifully. Many of them begged for Prayer-books, and Testaments, some *cried*, because I had none to give. Though I walked home in a pouring rain, I feel refreshed and encouraged in my labors. It is sweet to implore God's blessing, and feel that He is standing by us. Oh, pray for me, pray that I may have a spirit of patience and meekness in contending with all the little wearisome difficulties, and annoyances connected with my work. ("To labor for God is happiness.")

Monday, March 16th.—This has been a lovely day, met seventy-six pupils; all seemed to enjoy the bright warm sun, and have been orderly, and obedient. Seemed *delighted* that Miss Egleston has come in to assist. I took *special* pleasure in my early morning-class, they are young women, and attentive. I find it easier to teach such than children, not that they learn easier, but they seem more to realize the importance of improving their time and a certain judgment or *good sense* that can't be "beat into" the heads of some of my children.

Wednesday, March 18th.—Mild and lovely; school *large*; several *applicants* for tuition, I could not receive them, for want of time and strength to teach more. They left disappointed, I felt *sorry* to refuse them.

Thursday, March 19th.—This has indeed been a good day, bright and warm; seventy-two pupils. Order and quiet reigned; had a pleasant visit from my Pastor, he talked and prayed with us.

Friday, March 20th.—A dark rainy morning; not able to walk over to school-room. Only taught my evening-class; at noon, one of my girls brought

me a lunch: a cup of hot coffee, biscuit and *fried* yam, (sweet potatoe); many little kind attentions of this sort, I received from my pupils.

Sunday, March 22d.—A pure and spotless sky; attended church both morning and evening; our good Pastor preached from the text: “Oh, my people what have I done unto thee, and wherein have I wearied thee? testify against me.” A most solemn and searching discourse. Forty-five Sunday-school pupils.

Monday, March 23rd.—Bright and warm; met seventy-four children; received a very pleasant visit from the Presbyterian clergyman of this place, I was glad to see him, and feel thankful for his visit; he addressed the school most kindly and prettily. The children were attentive and interested.

Tuesday, March 24th.—Another lovely day; a large and (for the greater part) pleasant school. Some of my boys, I am sorry to say, are quite pugnacious; much annoyed by some to-day; was compelled to send two of them to their father, who in a short time brought them back, perfectly subdued. I hope it will result in *good* to us all, *I hope so*.

Wednesday, March 25th.—All nature smiles, but her smiles produce a pleasing sadness upon my heart. Received this morning, several peace offerings from the boys sent home in punishment, yesterday,—chickens, butter, eggs, etc. I gave them a few cents, which at first, they declined, a few moments after, two of them asked me to let them have them for their missionary boxes. 'Tis very interesting to notice the zeal and pleasure they exhibit in saving their mites for Bishop Kemper, and “good commission.” Our letter-boy says he has got fifty cents, another says, he has thirty, and so on.

Thursday, March 26th.—A cool change; school large, have taught eight hours, and feel *too* weary to write as I would like to. May I ever persevere in my aims, to do good, and leave the rest with God.

Friday, March 27th.—A dark chill day; sixty-seven pupils, taught eight hours, received **THE YOUNG CHRISTIAN SOLDIER**, read a little to the school, all seemed interested, and listened in perfect quietness, begged me to read longer, I felt *too* weary, but promised to take papers to Sunday-school. Another scholastic week has gone.

CHARLESTON.—MRS. KATE SAVAGE.

THE close of another month imposes upon one a duty, to which I perform with the most cheerful readiness, since I have nothing to relate of my scholars but what is satisfactory and pleasant. All of them continue industrious and tractable; and really appear anxious to improve the opportunity now offered them of acquiring an education. They are making reasonable progress in their various studies, but evince particular interest in geography and grammer, I often overhear them, when in the yard at play, correcting each other's ungrammatical expressions.

Since my last report, three of my elder pupils have stopped school to go out

to work; the rest of the class have attended pretty regularly during the month, those who were compelled to absent themselves while the very cold weather lasted, on account of not having suitable clothing, have since been kindly supplied by Mr. Taylor, out of the clothing which was sent him for distribution, by liberal friends at the North. Surely, with so many to aid and clear away every obstacle that presents itself in the way of this great work of moral and intellectual training, we must meet with success. I hope too, that each recipient of these advantages may experience all the happiness which naturally results from education, and become respectable and useful in after life.

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LETTER FROM REV. JAMES CARMICHAEL.

PRINCE VALLEY, Ky., March 27th, 1868.

Rev AND DEAR SIR :—My remissness in acknowledging the receipt of the "Testaments" is due to injuries, received by being thrown from the Cars, and disabling my hand. These Testaments have been distributed, and if you could have seen the joy, which the possession of them gave the Freedmen, it would be superfluous for me to write you our hearty thanks for this benefaction. Most devoutly do I pray that it may be in the power of "The Commission" to aid us in starting a school here in the late spring, and if it extends its labors, I trust it may be in this direction.

Praying for the most abundant blessing upon your labors, and that the hearts of God's faithful people may be aroused to your support and comfort.

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ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from March 1st to April 1st, 1868:—

VERMONT.				NEW YORK.			
<i>Guildford</i> —Christ Ch.....	\$8 00			<i>Brooklyn</i> —Emmanuel Ch., add'l.....	1 50		
<i>Northfield</i> —St. Mary's.....	5 00	13 00		“ Christ Church.....	212 46		
NEW HAMPSHIRE.				<i>Yonkers</i> —St. John's Ch., special for Normal School at Ra-			
<i>Portsmouth</i> —G. W. N.....	1 00	1 00		leigh.....	25 00		
MASSACHUSETTS.				<i>New York</i> —Anthon Memorial Ch., for Normal School at Ra-			
<i>Dorchester</i> —St. Mary's, as part support of teacher from that parish.....	134 60	134 60		leigh.....	73 28		
RHODE ISLAND.				<i>West Point</i> —Mrs. Mahan.....	10 00		
<i>Providence</i> —St. John's Ch.....	231 00	231 00		<i>Haverstraw</i> —Trinity Ch.....	5 65		
CONNECTICUT.				“ St. Thomas' Ch.....	131 10		
<i>Hartford</i> —M. W.....	10 00			<i>Little Neck</i> , Flushing, L. I.—Zion Ch.	27 84	486 83	
<i>Danbury</i> —Deer Hill Institute, per J. L. Townsend.....	1 00						
<i>New Haven</i> —Mrs. W., Am. Ch. Miss. Soc.....	5 00			WESTERN NEW YORK.			
<i>Fairfield</i> —St. Paul's Ch.....	10 00	26 00		<i>New Hartford</i> —St. Stephen's.....	2 10	2 10	
NEW JERSEY.							
				<i>Moorestown</i> —Trinity Ch.....	10 00		
				<i>Elizabeth</i> —Christ Ch.....	37 30	47 30	
OHIO.							
				<i>Columbus</i> —St. Paul's Ch.....	14 50		
				“ Trinity Ch.....	33 00	47 50	

PENNSYLVANIA.

<i>Philadelphia</i> —St. Matthew's Ch., for Normal School at Ra-	
leigh.....	50 00
“ St. Jude's Ch.....	24 00
<i>Carbondale</i> —Trinity Sunday School....	20 00
<i>Oxford</i> —Trinity, a Freedman.....	1 50
<i>Ashland</i> —St. John's Parish.....	50 96 00

PITTSBURGH.

<i>Erie</i> —St. Paul's Ch.....	18 00	13 00
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VIRGINIA.

<i>Halifax Court-House</i> —Colored children, through Teacher...	1 75	1 75
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INDIANA.

<i>Delphi</i> —St. Mary's Ch.....	3 75	3 75
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MICHIGAN.

<i>Detroit</i> —St. John's Ch.....	30 00	30 00
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Rev. Dr. Smith hereby acknowledges \$31 from St. John's Ch., Yonkers, N. Y., for the colored Ch. at Raleigh.

SUPPLIES OF CLOTHING, ETC., RECEIVED DURING FEBRUARY AND MARCH.

One bundle of clothing from Trinity Ch., Norwich.

One box of clothing, anonymous.

One “ from Balston, N. Y.

One barrel of clothing from Miss A. Aiken, of Brooklyn, for Petersburg.

From Pott and Amery, one Prayer-Book, for colored Ch. of Petersburg, Va.

Two barrels of clothing from Mrs. Henry A. Coit, of Concord, N. H., from boys of St. Paul's School; also, \$5 for freight of the same.

One box of clothing for Freedmen, from T. L. Watson, of Bridgeport, Conn.

ILLINOIS.

<i>Quincey</i> —St. John's.....	5 00	5 00
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WISCONSIN.

<i>Green Bay</i> —C. S. W.....	5 00	
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<i>Milwaukee</i> —St. Paul's Ch.....	84 29	89 29
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IOWA.

<i>Waverly</i> —St. Andrew's Ch., Am. Ch. Mission. Soc.....	1 65	1 65
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MINNESOTA TERRITORY.

<i>Minneapolis</i> —Ch. of Gethsemane, Ash-Wednesday collection,.....	17 00	
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<i>Mantorville</i>	4 45	21 45
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Avails of Legacy of Mrs. Phelps, of Essex, Connecticut.....	878 65	878 65
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Amount previously acknowledged.....	\$2129 87	
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Total.....	11408 59	
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Total.....	\$13538 46	
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PENNSYLVANIA BRANCH.

The Treasurer and the President of the Pennsylvania Branch acknowledge the receipt of the following supplies during March:—

A large lot of new hats, bonnets and trimmings, from Wood & Carey, 725 Chestnut Str., Phil.

Package of clothing and shoes from Miss A. P. Stevenson, Phil.

One barrel of new clothing from St. Stephen's Ch. Phil.

A package of papers and magazines from Miss Kitchen, Phil.

A package of papers from St. Andrew's S. S., Phil.

C. W. Cushman, Treasurer of the Pennsylvania Branch, acknowledges receipt of the following for March:—

Ch. of the Holy Trinity, Phil.....	\$250 00
St. James the Less (a pensioner).....	5 00
Ch. of the Saviour, West Phil.....	16 55
St. Andrew's Ch., Phil.....	224 00
Ch. of the Atonement, Phil.....	165 00
St. Luke's Ch., Phil.....	104 00
St. James' Ch., Phil.....	30 00
St. Paul's Ch., Chestnut Hill, Phil.....	33 83
St. Paul's Ch., Bloomsbury, Pa.....	14 50
Calvary Monumental Ch., Phil. (a member).....	00 50
Ch. of the Redeemer, Lower Merion, Pa.....	50 00
Mrs. Frances Anne Kemble.....	100 00
Mrs. J. Gibson.....	5 00

Annual Subscriptions for 1868:

Miss Sergeant.....	1 00
Miss Israel.....	1 00
Mrs. Ryers.....	1 00
Miss Gillespie.....	2 00
Miss Fanny B. James.....	1 00
Mrs. Hockley.....	1 00
Miss Mary Hockley.....	1 00
Miss Anne Hockley.....	1 00
Miss R. M. Lewis.....	1 00
Miss H. A. Platt.....	1 00

Miss Jane Harding..... \$1 00

Miss Burton..... 1 00

Mrs. R. F. Chase..... 1 00

Miss Flickner..... 1 00

Mr. and Mrs. Jas. S. Newbold..... 2 00

Misses Fine..... 2 00

Mrs. Fine..... 1 00

Miss Kitchen..... 1 00

Special for re-building Church and School at Petersburg:

Henry Seybert..... 25 00

Mrs. F. Brown..... 20 00

Mrs. E. W. Horner..... 10 00

Isaac Lea..... 20 00

Through Miss Coombe..... 20 00

G. W. Fahnestock..... 10 00

A Friend of the Freedmen..... 10 00

Anonymous..... 5 00

Cash, \$5 and \$5..... 10 00

Total for March..... \$1149 38

3504 31

Total to date..... 4653 69

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